GUIDE
TO
Reading Hebrew

VIBBERT

A

GUIDE

TO

READING THE HEBREW TEXT;

FOR THE

USE OF BEGINNERS.

BY THE

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INTRODUCTION.

Two reasons will account for the appearance of this elementary work. In the first place, ability to read the Hebrew text of the Old Testament is now a requisite for admission to many of our Theological Seminaries; particularly is it required of the candidates for admission to the *Berkeley Divinity School*, for whom this treatise is especially prepared. In many cases — happily becoming less every day, from the increasing interest in Hebrew — the student fruitlessly seeks for some one capable of instructing him in the rudiments of the language, and the task of learning to read the text with the help of a Grammar alone seems a difficult one. And it is indeed difficult, because the Grammars do not treat this matter in sufficient detail, or illustrate it with enough examples. In fact, they do not seem to appreciate the beginner's chief trouble, and so do not provide for it. And yet ten years' experience in teaching this language demonstrates that the fluent reading of the text is one of the greatest difficulties which the learner has to encounter, and which indeed is rarely thoroughly overcome. It is not strange that (1) the unaccustomed forms of the letters; (2) the method of reading from right to left, — backward as it were; (3) the vowels *above*, *below*, and *in* the line, thus

making virtually three lines to be carried in the eye at once; (4) the vocal and silent sh'vas; (5) the doubtful vowels, etc.,— in view of all these things, it is not strange that the reading of the text seems to the beginner an arduous task. And yet if it is not perfectly acquired, the student, as he goes on, finds his troubles much increased from his inability to recognize and pronounce at once the printed forms of words.

2. To meet this difficulty is the second reason for the publication of this little book. A thoroughly elementary Grammar, with exercises by way of illustrating each subject presented, was sought for in vain. Most of the Grammars merely give the general principles or abstract rules, with few or no examples to illustrate them. *Kalisch's* Grammar, however (published in England), is constructed on the plan of illustrating the principles with exercises, and so seems to meet the want alluded to better than any other; but the elementary points are not as fully illustrated in detail as seems desirable. The expense of this Grammar also puts it beyond the reach of most theological students.

The aim of this work is to give the student all that is needful to enable him to read the text of the Old Testament, keeping rigorously to the plan of stating clearly and precisely everything that is *essential* to this purpose. This work is not a *Hebrew Grammar*, but it is a guide and a help to the reading of the text of the Hebrew Bible. One thing is given at a time, with exercises for practice, so that each point may be perfectly comprehended. It is hoped that the book is so constructed as to enable the learner to read the Hebrew text without the services of the living teacher. The author has taken nothing for granted on the

part of the student. By a systematic and progressive plan of arrangement, which he *must* follow closely and steadily, he is led on from section to section. *No section must be begun until the preceding one is thoroughly mastered.* Nothing at all is gained by haste or skimming. The exercises under each section are to be written, not merely once or twice, but many times over, until perfect familiarity with the forms and sounds of the characters and signs is acquired.

The exercises should always be read *aloud*, over and over again, until each word can be pronounced at sight, without stammering or hesitation. Fluency of reading will only be the result of constant practice.

In order to write the English words in Hebrew characters the student will be careful to note how each consonant and vowel is represented. The equivalents herein adopted differ somewhat from those which are commonly made use of; e.g. *Tsara* is usually represented by *ē*, which might be pronounced like *e* in *mete*. It is here represented by *ā* as in *fate*, and so is not liable to be pronounced grave, *ä*, or short, *ă*, or like *ee*.

In giving the pronunciation of the *names* of the consonants, of the vowels, and of the other signs affecting the text, phonetic spelling has been adopted, which, though looking awkward to a scholar, will prevent wrong pronunciation on the part of the learner. Wherever *ch* occurs, it is always *hard*, as in *chasm*, *cholem*. The book is labelled "for beginners," but it is hoped that the advanced scholar will not be able to charge it with inaccuracy or lack of perspicuity.

How far we have succeeded in enabling the student to

read fluently the text of the Hebrew Bible must be ascertained by a *faithful* and *regular* use of the book itself. May it, in its humble way, so have assisted him in laying the foundations of his Hebrew learning, that he may more easily advance in the prosecution of so sacred a study.

MIDDLETOWN, Epiphany, 1872.

GUIDE

TO

READING THE HEBREW TEXT.

§ 1. THE ALPHABET.

Hebrew is written and read from right to left. The letters, which are twenty-two in number, are exclusively consonants, though some of them have also the power of vowels. These letters, with their respective names and sounds, are given on page 11.

It will be noticed that two of them, namely, ălĕf and ăyĭn, are represented by no English equivalent. Ahlĕf is usually likened to the *spiritus lenis* (') of the Greeks, or to the *silent h* in our word *hour*. Hence practically it has *no sound*.

The true sound of ăyĭn — which was probably similar to the Arabic *Ain* — is said to be unpronounceable by our organs of speech. It is represented in the Septuagint sometimes by γ, sometimes by the *spiritus asper*, sometimes by the *spiritus lenis*. Attempts of grammarians

to exhibit its power by, *g*, *ch*, *'h*, *gn*, *rg*, etc., merely show the impossibility of adequately representing it. In the midst of such difficulty and uncertainty of designating its pronunciation, the method of passing it over altogether as having no sound has been adopted, after the example of the German universities, and on the authority of many grammarians.

In the last column of the Table on the opposite page the similar letters are placed side by side, in order that the student, at a glance, may note both their points of resemblance and of difference.

At the bottom of the same column are given the five letters (called *dilatabiles*) which are used in manuscripts and old editions of the Bible in order to avoid the blank space which would otherwise occasionally remain in the line, from the fact that no word is ever allowed to be divided at the end of a line. Such division is now avoided in modern printing by judicious spacing.

Note 1. — The *names* of the letters are monosyllabic, except those of *ahlef*, *geemel*, *dahleth*, *zayin*, *lahmeth*, *sahmek*, *ayin*, and *tsahthay*.

Note 2. — The learner can acquire familiarity with the forms and sounds of these letters only by writing them down, and uttering the sound of each as often as he writes it. This practice *must be persisted in* until each consonant can be recognized with facility, and pronounced readily and without the slightest hesitation.

Finals.	Form.	Sound.	Name.	Equivalent in this book.	Similarity of Shape.
	א	Scarcely audible breathing.	Ah′-lĕf	א	ב כ
	בּ	b	Bayth	b	
	ב	v (bh)		*v*	ג נ
	ג or ג	g always hard, as in *go*	Gee′-mĕl	g	
	ד	d	Dah′-lĕth	d	ד ר ך
	ד	th as in *those*		*th*	
	ה	h as in *he*	Hay	h	ה ח ת
	ו	v	Vahv	v	
	ז	z	Zā′-yĭn	z	י ו ז ן
	ח	ch as in German, *nach*	Chayth	ch	
	ט	t	Tayth	*t*	ט מ
	י	y	Yō*th*e	y	
ך	כּ or ך	k	Kăf	k	ם ס
	ל	l	Lah′-mĕ*th*	l	ל צ ץ ע
ם	מ	m	Maim	m	
ן	נ	n	Noon	n	ן ש ש
	ס	s as in *so*	Sah′-mĕk	*s*	
	ע	No sound	Ā′-yĭn	ע	Dilated.
	פּ	p	Pay	p	
ף	פ	f (ph)		f	ף ץ
ץ	צ	ts as in *nets*	Tsah′-*th*ay	ts	
	ק	k	Kōfe	*k*	
	ר	r	Raysh	r	
	שׁ	sh	Sheen	sh	
	שׂ	s like ס	Seen	s	
	תּ	t	Tahv	t	
	ת	th as in *thin*		th	

Rem. 1. These characters are *Chaldee*, not Hebrew. The proper Hebrew letters are found only on monuments and coins.

Rem. 2. In writing these characters, observe that the horizontal strokes are heavy, while the perpendicular ones are light.

Rem. 3. The *letters* and their *sounds* are first to be thoroughly learnt, and afterwards their *names* should be acquired.

2. It will be noted that each of the letters *k*, *s*, *t*, *th*, and *v* have *two* equivalents in Hebrew. The learner will therefore carefully note that when the following Hebrew letters are intended to be expressed, the English equivalents in the Exercises are printed in *italics*.

ק, *k*; ס, *s*; ט, *t*; ד, *th*; ב, *v*.

3. As certain of the letters closely resemble each other, the beginner must take care not to confound ב with כ; ג with נ; ד with ר; ד with ך; ה with ח; ח with ת; ה with ת; ו with ר; ו with י; ו with ז; ז with נ; ו with ן; ט with מ; ם with ס; ע with צ; ע with ץ; שׁ with שׂ.

What is the difference in form between Dahleth and final Kaf? between Zayin and final Noon? Hay and Chayth? Vahv and final Noon? Chayth and Tahv? Bayth and Kaf? Hay and Tahv? Geemel and Noon? Samek and final Maim? Dahleth and Raysh? Ayin and final Tsah*th*ay? Vahv and Yo*th*e? Vahv and Raysh? Ayin and Tsa*th*ay? Sheen and Seen?

Rem. The dot over שׁ and שׂ is called the *Diacritical Point*.

4. When Kaf, Maim, Noon, Pay, or Tsah*th*ay

occur at the *end of words*, they are written as in the column headed "Final."

5. In Hebrew the letters and words follow each other *from right to left.* Thus our word MOUTH, written Hebrew-wise, would be HTUOM.

NOTE. — TH must be represented by ד or ת, not by תה; SH by ש, never by סה; TS by צ, never by תס.

EXERCISE I.

Write in Hebrew characters the following consonants:

[When either M, N, K, F, or TS occurs at the end of words in this and other Exercises, take care to give it its "final" form.]

B, r, sh, th, l, h, y, m, ts, *v*, ch, p, n, r, f, *th*, *t*, k, sh, z, g, ts, v, k, *s*, d, r, *k*, ts final, k, m, s, th, ch, *th*, r, b, h, n, *v*, l, y, *t*, sh, g, t, k, d, s, n final, z, m, p, ts, y, b, th, m final, *k*, *s*, g, r, f final, d, th, *t*, l, k final, y, z, v, b, s, t, g, h, k, f, p, *th*, *k*, *v*, n, r, b, ts, th, ch, h, g, *t*, z, d, s, l, n, f, *th*, m, *s*, k, ch, *v*, *k*, ptr, yms, yhn, mth, mrk, lk, hbrvs, th*s*lns, lyh, *t*rm, *th*sn, m*s*s, dkf, tschy, shpl, prf, rts*v*, shrg, chshl, hshm, hlk, btsm, yhvh, mshp*t*, ts*thk*h, gzl, gthl, my*th*, ythvm, kmn, kmv, lmnk, *k*lm, *kr v*, sprts, bchn, rchf, shlf, brk, srh, vrhm, vksh*v*, ytschk, ysrl, dn, krch, shmn, yh*th*, rchl, sh*v*l, l*t*n, blhn, b*t*n, srg, y*k*shn, *k*tn, mzmr, mktl, sn.

NOTE. — This Exercise should be written many times, until perfect familiarity with the forms and sounds is acquired.

EXERCISE II.

Write the English equivalents for the consonants in Genesis i., see p. 45, passing over א and ע when they occur, as having no sound. Practice both writing and pronouncing the consonants in this chapter until any and every letter can be pronounced at sight.

NOTE. — The learner ought not to go on to the following exercises until he is as thoroughly familiar with the forms and sounds of the letters of the Hebrew alphabet as he is with his own A B C.

§ 2. THE VOWELS.

I. THE LONG VOWELS.

1. For convenience and simplicity we may divide the vowels into two classes, viz. five long and five short. The long vowels are:

		Sounded as	Represented by
Kăh′-mĕts	◌ָ,	ă in father,	ă
Tsāy′-rāy	◌ֵ or ◌ֱ,	ā in fate,	ā
Chee′-rĕk	◌ִ,	ee in feet,	ee
Chō′-lĕm	◌ֹ or ◌ׇ,	ō in over,	ō
Shoo′-rĕk	◌ֻ,	oo in fool,	oo

NOTE. — The horizontal line represents the consonant to which the vowel belongs; ◌ָ means, therefore, that the vowel ָ stands *beneath* the consonant; ◌ׇ that the vowel stands *over* the consonant. Ch should be pronounced hard, as in *chasm*.

2. The vowels are mostly pronounced *after* the consonant *under* which they stand, e.g. בִ = bĭ; בֵ = bā; מָ = mă; כִ = kee.

When *cholem* (*defectively* written ◌ֹ) *follows* a consonant it is placed *over* it, e.g. בֹ = bō; פֹ = pō; דֹר = dōr.

Cholem (*fully* written וֹ) and Shoorek וּ, stand *in the line* with the other consonants, e.g. קוֹם = *k*ōm; קוּם = *k*oom.

EXERCISE III.

Pronounce, and write in English letters the following Hebrew syllables.

[As älef and ăyin have no sound, they may, for the sake of convenience, be represented by a dash (thus אֵם may be written –ām; מָצָא = mätsä–; עָשׂוּ = –äsoo; מָעַל = mā–äl, etc.), or they may be left unexpressed.]

בָּ, בְּ, הָ, הְי, הוֹ, גִּי, גּוּ, בֵּ, זוּ, זִי, פּוּ, פִּי, לָ,

לוֹ, בִּי, רָ, סֵי, מִי, מָ, מוֹ, נוּ, שֶׁ, שָׁ, כִּ, רִי, רְ, תִּי,

טֵי, עָ, צוּ, קוֹ, מֵי, אֵ, אָ, לוֹ, יוֹ, יָ, הוּ, חֵי, חָ, פֵּי,

דִּי, לֶ, כֵּי, שָׂ, סוּ, נִי, נָ, נוֹ, שִׁי, דָּ, דֵּי, עוֹ, כוּ, כָּ,

לֵי, סִי, אוּ, רוֹ, קָ, עִי, כוּ, נִי, טֵי, טָ, טוּ, מְ, חֵי, זָ,

צֵי, יוּ, יֵי, תּוֹ, סִי, וֶ, שׁוֹ, דָּ, תֶּ, פִּי, מוּ, לִי, חוֹ, וִי,

וֹ, גִּי, עָ, עוּ, רָ, י, קִי, בָּ, הוּ, לוּ, שֶׁ, רוֹ, כָּ, כִּי, כּוּ,

קָ, פִּי, גֵּי, נוֹ, מֶ, וָ, לִי, לוּ, שֵׁ, בוּ, חָ, כִּי, הְ, לוֹ,

בִּי, עוֹ, יָ, וִי, הֵי, חֵי, חוֹ, יִ, יֵי, זְ, אָ, אִי, פֵּי, דְ,

תֶּ, טוּ, מוֹ, רִי, סוּ, יוֹ, יוּ, אִ, חִי, מוּ, פָּ, תוֹ, קִי, סְ,

שִׁי, נָ, עִ, רוּ, תֶּ, כוֹ, לָ, לְ, צֵי, רֵי, נוּ, גוּ.

EXERCISE IV.

Pronounce and write in English letters the following Hebrew words.

דָּג, קָם, קוּם, גֵּב, דֹּב, מוּם, גּוֹר, שָׁם, מֵת, כֹּל,
לָן, אֵת, אִישׁ, הוֹד, יָם, יוֹד, כּוֹר, נֹב, סוּס, גִּיל, תֹּךְ,
שֵׁם, קוֹב, טוֹב, דָּם, בּוּשׁ, לָז, יֵיִן, אִי, הֵם, תּוּץ, גֵּז,
תּוֹר, שֵׁן, קוֹן, טָשׁ, דִּין, בֵּן, גָּד, בֵּית, לוּב, יוֹר, וֵט,
כּוּס, אֵל, אוֹן, תֵּת, רָם, עִיר, עָב, דּוּב, זוֹל, הוֹד,
מִין, גּוֹב, מוּשׁ, יָשׁ, כָּה, חוֹב, דִּין, דָּל, גִּיר, אָב, טָל.
צֹר, צָן, קוֹץ, עוֹז, תֹּם, דָּל, חוּץ, חוּי, חָי, אוֹב,
כִּים, גִּישׁ, חוֹר, נָא, נוֹב, כִּיס, כִּית, אוֹת, רִיב, פּוּט,
שִׂים, שׂוֹם, פָּז, טֵב, זָג, סוּם, בָּז, בֵּל, שֵׂיד, שִׂיד,
אֵל, כִּיס, לֹג, לֹד, נֵיר, סִיג, סִיס, הוֹר, אוֹר, רִיב,
עָשׁ, הֹם, חֵיק, נוּב, זִיד, גֵּר, הוּץ, צֵיל, עָב, מִיץ,
קוֹן, גֹּג, מוּת, זִיתּ, הוּג, כּוֹר, מֹם, דֵּךְ, קָץ, קִים, חוֹל,
לוּט, נֹם, טוֹל, רֵיק, פּוּג, יוֹב, שַׁד, חֵץ, רִיק, הוּם,
נִיר, לָז, סֹם, סִים, בָּז, בָּן, שַׂר, תִּין, הָם, נוּם.

EXERCISE V.

Pronounce the following Hebrew words.

שָׁתוּל, מָצוֹר, עֶמֶל, הָמָן, בָּלָק, פָּנִים, שָׂרֹק,
תּוֹמִים, רוּצֵץ, עֹבֵד, מֶשֶׁא, מֵעִים, יָכֹל, נָוָלַד, יוֹרָם,

הֹגָ, דָּוִיד, גִּיחוֹן, גֶּשֶׁן, בָּצֵק, עֵיטָם, אֶפְיל, אֹפִיר, יָרֵא,
הֶסֶב, הוֹסָם, סָדִין, סִיחוֹן, סִינָן, עוֹרֵב, עֵילָם, חֲזוֹ,
מָשׁוֹשׁ, מֵיתִים, חֲלוֹן, הוֹפָם, הֲבִין, יָבִין, בָּחִיר,
אָשׁוּר, אָנֹכִי, אֵילוֹן, אָיִם, אִילָן, הֵאִיר, כּוּמָז, נָכוֹן,
כּוֹשִׁי, כּוֹשָׁרָה, מוֹעֵד, מִפְּנֵי, חֲמִיק, יָנִין, נָצָה, וָוֵי,
יָמִים, כֹּהֵן, נָדִיב, גוֹזָן, שֵׁנִי, מָזָר, טָנֵף, דָּנֵק, בְּרֵד,
בִּיתָן, לָשׁוֹן, יוֹנֵק, שֶׁגָל, מָחוֹז, טָמוֹן, שָׂעִיר, קָטָן,
הִיבוֹן, בָּצֵק, לָהֹם, נָכֹן, יוֹקִים, יָבֹשׁ, קִטֵל, לָעֵג,
יוֹרִים, יָדוֹן, יֵיטִיב, חָלָב, יוֹשֵׁב, מוֹשִׁי, עָשָׁן, אָמֵץ,
הֶבֶל, הֵילֵל, תָּמָר, צָנֵם, תּוֹעֵבָה, שָׂעִיר, קָטָן, הֲדָנִים.

NOTE. — The learner will practice upon each of these Exercises until each word can be pronounced at sight.

EXERCISE VI.

Write in Hebrew characters the following syllables and words, taking care to write from right to left.

Bä, dä, *v*ee, *s*ō, lā, mee, noo, gā, shoo, *k*ä, bee, chō, hoo, *th*ā, lō, see, nō, pä, *t*ō, yee, zoo, mä, tsä, yā, hō, fā, vä, chee, tā, lee, koo, rō, *t*ä, gō, yā, shā, dee, hä, yō, nā, moo, lā, yoo, kee, tsō, fee, zä, vee, loo, *k*ō, *s*ā, nō, roo, kō, shā, chä, tee, *t*ä, shō, bän, bōn, loon, däg, kōl, dän, bāth, väv, tseets, shoom, geesh, yāz, cheel, mān, keer, gōl, chāth, tsoor, zäk, yäm, mōts, meets, *t*āth, yō*th*,

där, nāts, loog, pool, bäl, bōs, *s*een, *k*āts, lool, däth, chāk, hōn, rā*k*, ree*v*, pōth, book, läz, cheesh, bōr, *t*oo*v*, cho*k*, lā*v*, där, moo*t*, seer, sōk, tāl, yäth, *k*äm, moosh, ע֫ool, ע֫ōf, ע֫äz, א֫āv, א֫ōn, א֫oo*th*, mām, noon, א֫äch, א֫ām, rāsh, ע֫ō*th*, sheen, ע֫är, ע֫oor, tär, dō*v*, hān, pook, gän, been, shoo*v*, booz, *t*ool, päts, neef, yōm.

EXERCISE VII.

Write in Hebrew characters the following words.

Käthoo*v*, täshā*v*, bänoo, yächāl, täree*th*, täfook, näkoom, härāts, ẏāshā*v*, shäleem, bōhoo, *k*ä*t*ōl, chä*th*äsh, māleets, neesän, tōhoo, bārāk, shälōm, yālāk, *k*ōlōth, yä*k*oom, *k*ōmäh, reeshōn, rā*k*eem, bäsär, yōthār, hā*t*ee*v*, hōlee*th*, yämeem, yōnā*k*, yä*k*är, käleel, nä*v*āl, nōsā*s*, hāneef, zāthän, zäkoor, sheerä̈noo, tä*k*eemoo, märächo*k*, hōlee*th*ō, rä*th*äfoo, yōnä*k*eem, oo*v*ä̈nōth, yä*k*eemoo, tōfāfōth, yōzä*v*ä*th*, kōkä*v*eem, härärce, yōyäree*v*, yōchänän, bämōthā, säreegeem, sookäthee, sheerä̈thänoo, tōshee*v*ä̈nce.

3. When א is unprovided with a vowel sign, and follows *any* long vowel, it merely serves to prolong the sound of such vowel: e.g. בָּרָא = bärä; תֵּצֵא = tātsā; בוֹא = bō; קָרִיא = *k*äree; נָשׂוֹא = näsoo.

ה may serve the same purpose, when it stands at the *end of a word*, after ◌ָ, ◌ֵ, ◌ִ [or ◌ֶ § 2. II.], e.g. גָּלָה = gälä, גָּלֵה = gälā, גָּלֹה = gälō.

We have already seen that י, having no vowel of its own, after ◌ֵ or ◌ִ simply serves to make the prolonged sound of the vowel Tsārā or Cheerĕk; and that ו, with no vowel under it, or immediately preceding it, loses its consonantal power entirely, and becomes a mere holder of the vowel ◌ֹ. These letters therefore *quiesce* or rest in the following vowels:

א in *any* vowel;
ה in ◌ָ, ◌ֵ, ◌ִ, ◌ֹ;
ו in וּ or וֹ;
י in ◌ֵי or ◌ִי (or ◌ֶי § 2. II. Obs. 3).

4. But when either of these letters is provided with a vowel sign, it must be regarded as a *consonant;* e.g. in אָשׁוּב, א, as it has a vowel under it, must be a consonant; so in הֵן, ה must be a consonant; so in וָזָר, יֶלֶד, צָיִד, the Vav and Yo*the* are consonants. (cf. § 9, 1.)

EXERCISE VIII.

Pronounce the following words; and in each case state whether the א, ה, ו, or י is quiescent or not.

בֹּאר, בָּא, בּוֹא, לֹא, נֶצֶא, מָה, נָא, פֶּה, הוּא, הִיא

רֹאשׁ, לִי, הֵטִיב, שׁוּבוּ, נָצָא, קָשָׁה, רָאשׁ, לֵאמֹר,
פּוּעָה, טְאטָא, קָאם, צֵאת, יֵתֵא, בְּדָאם, יָרֵא, יֹאכַל,
פְּאֵרֹת, נָאוָה, רִאשׁוֹן, דָּאג, רָאמוֹת, רֵאשׁ, נָאץ, זֹאת,
פְּאֵרֹת, פָּארָן, פֹּא, פֵּאָה, לֵכָה, מָבוֹא, אָבִיא, טָמֵאת,
פְּרֹאת, צֵאָה, כָּלָאתִי, חֹטֵא, מוֹצִיא, תָּבאת, קֹרֵא, נָאָה, גְּוָה,
הָיָה, רָוָה, אָתָא, יָאִיץ, נָיוֹת, יָוֵי, יוֹנֵק, דָּוֵק, הָוָה,
תָּאִים, שָׂאג, קָרֵאת, יֹאבֵד, הָכִיל, קָרָה, יֵהוּא, סוּא,
נָשִׂיא, נֹאד, הָגָה לָאט, יוֹהָא, לָבִיא, מוֹאָב, סָלוּא,
נָבִיא, יוֹרִיב, לָוֵיא.

5. (*a*) When Cholem (without ו) follows שׂ, or precedes שׂ, it *coincides with the diacritical point* of these letters, the single dot serving both as the vowel ō, and as determining the sound of שׂ, so that בֹּשׂ = bōsh, for בֹּשׂ; שֹׂם = sōm, for שֹׂם.

(*b*) If Cholem (defectively written) follows שׂ, or precedes שׂ, it is written over *the opposite arm;* so that שֹׂד = shō*th;* עֹשָׂה = עֹסָה.

EXERCISE IX.

Write in Hebrew characters the following words (ō in every instance to be written *defectively*, i.e. with the simple ֹ).

Chōsān, chōshān, yōshā*v*, shōlām, chāsōf,

täfōs, shōfā*t*, sōrōk, mōshāk, shōrōs, shōrāts, shälōsh, shōkā*v*, *k*ōsh*t*, nōsāא, nōshāא, shōעāl, עōsäh, עōshār, tōshee*v*, sōkār, yäshōm, shōmām, sōnāא, näshō*s*, shōעär, sōrā*f*, yäshō*k*, shōkān, nōshā*k*, gōshee, sōrā*k*, mōshā*v*äh, kōshāl, sōkāk, yōshānā, pärōsh, shō*v*ee, meeshōr, shōkākäh, dōshāsh, täshō*v*näh, bōshäshoo, yä*k*ōshtee.

EXERCISE X.

Pronounce and write in English characters the following words.

NOTE. — When not preceded by a vowel שׁ = ōsh; שׂ = ōs. When ש has no vowel *under* it שׁ = sō; שׂ = shō, except at the *end of words*, when it is ōs.

שֹׂם, שָׁד, וַיִּבְשׁוּ, שֵׁן, יָקֹשׁ, שַׁךְ, אֹשֶׁר, שֹׂרֶק, שֹׂכֶן

רָמַשׂ, עָשַׂר, שָׂנֵא, שַׁד, יָשַׁחוּ, מָקֹשׁ, מִשְׁפָּר, שִׂבֹּשׁ, בֹּשׁ,

אָשַׂף, פָּרַשׂ, שָׂרַשׁ, שָׂרַשׂ, חָרַשׁ, יָשַׁד, בָּשַׁשׁ, בָּשַׂל,

יָשִׁיב, יָבַשׁ, שָׂרְשׁוּ, אֹשֵׁב, בִּשֵּׂס, שָׂכָה, חָשַׁךְ, חָשַׁךְ,

גָּשׁוּ, יָשַׁךְ, שָׂתָה, שָׂרַר, יָשַׂר, שָׂרַר, עָשַׂן, עָשַׂנִי,

שָׂלַשׁ, שָׂטַר, שָׂשָׂן, רָשַׂשׁ, עָשַׂךְ, בִּשֵּׂשׁ, חָשַׂךְ, שָׂאַס,

חָשַׂךְ, יָשַׂק, נָשַׂק, יָדַשׂ, חָשַׂף, יָשַׂב, שָׂטַט, שָׂרַשׂ,

בָּשַׂל, קָשַׂשׂ, שָׂנוֹת, עָשָׂה, נָשָׂא, נָשָׂא, יָשַׂכוּ, שָׂדַד,

עָשׂוּ, נָשַׂב, עָשַׂק, הָשַׂב, יָשָׂלוּ.

NOTE. — The student should not go on to the following Exercises until he has perfectly mastered the principles already presented. Thoroughness cannot be too often or too strongly insisted upon.

II. The short vowels are:

		Sounded as	Represented by
Păt′-tăch	ַ	ă in dăsh,	ă
Sĕg′-ōl	ֶ	ĕ in mĕt,	ĕ
Chee′-rĕk	ִ	ĭ in pĭn,	ĭ
Kä′-mĕts Chä-toof	ָ	ŏ in hŏt,	ŏ
Kĭb′-boots	ֻ	ŭ in fŭll,	ŭ

Rem. 1. Cheerek, ִ, and Kibboots, ֻ, in *open* (§ 4. 2) or in *accented* syllables are, however, *long*.

Rem. 2. Kamets (broad ä) and Kamets Chatoof (short ŏ) have the same form; the rule for distinguishing the one from the other will be given further on (§ 8).

Rem. 3. Segol sometimes quiesces in י, and hence assumes the form ֵי.

Rem. 4. Pattach and Segol at the *end of words* quiesce with ה; e.g. מַה = mă; שֶׁה = sĕ.

EXERCISE XI.

Pronounce and write in English characters the following syllables.

Note. — In this Exercise ֻ is short ŭ.

חַת, הֵן, גִּד, דֶּל, גַּל, אֵב, דַּל, זֹה, גֵּשׁ, לֵן, פֶּן, רַב

סַל, אִם, עַל, כֵּן, אַד, הַד, אַת, אֶל, פֶּה, עַם, יַם, בַּז,

גַּל, לַשׁ, יָק, חַר, קָר, הֶם, זֶה, קֶם, חַג, טַל, חֵק, כֵּן,

פֶּת, חֵס, אֵב, עִב, לֹת, קַר, קֵשׁ, נִם, טַל, קֵט, גַּל,

הַב, יל, קָק, כֵּן, כֶּם, אֶת, חֵק, נט, נָה, הַג, לֵן, נַג,

שֵׁם, צִד, רֵץ, נַת, מֵל, יַת, מִן, נָו, כֵּן, מֵשׁ, דַּל,

מִם, גֵּב, דִּב, וָן, בֵּץ, קֹב, זֹת, כֶּל, תֵּם, צַד, חֵן, אַב,

מֶךְ, כָּל, שֶׁב, זַד, מֶר, קֶם, שִׁשׁ, לֶף, סַק, תֶּם, קַח,
שֶׁק, שֵׁב, תֹּס, יֶק, קַל, שָׂר, טַן, אֶק, תֹּל, נַת, יֶת,
קֹר, יַד, דֶּן, בַּר, מֶל, חָד, מַת, מֶת, נֵס, בִּג, לַל, אַן,
סָב, אֹת, נַף, רַק, מִל, צֶם, לֶךְ, קָט, תֹּר, שֵׁב, בַּר,
תֶּם, מֶךְ, אֵג, לֵב, תֶּם, מַל, כֶּךְ, נֹר, רֶק, חֵז, טַן,
נִם, בֵּל, דַּד, בֶּךְ, אָשׁ, פִּשׁ, שֵׁב, סָל, הַן, זַל, טֶץ, תֶּת,
יִת, רֵב, עַד, רָק, שֵׁן, בֶּב.

EXERCISE XII.

Pronounce and write in English characters the following words.

NOTE. — In this Exercise the student will pay no attention to this mark, ־; but write and pronounce the word as if it were absent altogether; e.g. מַלְכָּה = mălkäh. ־ herein is not short ŏ.

אֶבֶר, בְּטַח, עֹשֶׁר, יָרֵב, קֶרַח, נֹעַם, אָרֶץ, בָּלַע
עֶשֶׂק, אֶשְׁכֹּל, מִגְרָשׁ, יֶשַׁע, כַּעַם, נָאֶם, קָצִיר, מִשְׁגָּב
יִקְטֹל, יְרָאַת, אֵשֶׁת, שִׂסָּה, כֹּבֶד, הִגְלִי, חֶסְפַּס, יַנְחִנִי
עֵזֶר, עִבְרִית, שֹׂרֶשׁ, שִׁמְךָ, חַחִים, יֶחְסַר, חֹמֶץ, חֲזָקָה
זֶכֶר, תֵּוֵךְ, שֹׁאַת, גִּלְגַּל, עַרְעַר, אֶמְלַל, גַּרְזֶן, עַפְעַם
יִשְׁפִּי, יִשֵּׁב, יָשֵׁב, יְרָאֶה, יִקַּם, הוֹעַם, יַהֲדוּ, יוֹנֶקֶת
טְלֻטֵל, כַּרְמֶל, כִּרְכַּב, כִּסֵּלַחִים, כֶּסֶל, כִּלְמַד, הִכְלִילוּ
כַּלְכֵּל, נִבְזֶה, יִשַׁר, כַּרְעֹשׁ, גֶּפֶן, כִּפְשָׁהּ, יִפְשֹׁט
כַּרְשֶׁנָּן, יִפְרֹשׁ, כַּרְכַּר, עֶרְוַת, מֶכְשָׁל, אֶסְלַח, יִתְמְרַמֵּר,

קַלְקַל, מַשְׁלֶכֶת, הֶשְׁלַךְ, מִפְקָד, לִשְׁכָּה, מַרְאֵת, מַרְאֶה,
סִפֵּיהֶם, הִמָּכֶם, קַרְחַק, רַחַק, אַרְמוֹן, מִגְרָשׁ, בִּקֵּר,
יָדֵכֶם, טֵבַח, נִשְׁבֶּרֶת, יָפֶה, סִלְסֵל, פִּרְפֵּר, גָּשַׁשׁ,
עִבְרִים, אָנָן, קַלְקַל, לַהַט, הַסְכֵּן, תִּתְעַרְעַר, כִּרְסֵם,
עֶשְׂרִים, תִּשְׁעַת, עֶדְוֹ, מִפְקָד, מַשְׁלֶכֶת, גַּלְגַּל, יוֹנָיָה,
מֶקְרָה, אוֹנֵיךְ, נָרַשׁ, הֶשְׁלַךְ, בִּרְכוֹתֶיהָ, הַסְנֶה, מַכְשֵׁל,
בֶּלְיָהּ, סִפְרוֹ, עֶלְיָה, הַרְחַק, קָמְעוֹ, צַמְּתֵנִי, יְשִׁתֶּה,
מִמַּשַׁלְתּוֹ, הִשְׁאַלְתִּיהוּ, הִתְשׁוֹטַטְנָה.

EXERCISE XIII.

Write in Hebrew characters the following syllables and words.

Dăg, mĭn, găth, pĕn, kăf, păch, dăm, chŏk, shăth, kŏl, găn, yăth, zĭv, bĭn, kĕn bŭn, dĕl, zŭm, dĭv, dŭn, hĭm, hŭl, săl, dăth, hăr, gĕl, yĭz, yĭsh, păth, yĕsh, nĭr, אֵל, אַךְ, אִם, אִישׁ, עִם, עַם, עֻן, עִיל, עֻב, tsĭn, răts, shĕv, gĕsh, rĭv, nĕ-fĕsh, mĕ-lĕk, gäthăl, kätăl, kōthĕsh, lähĕm, bäkĕm, rĕ-gĕl, mōrăg, chälĕk, dĕ-rĕk, täfĕn, tsĭmdā, kŏvnō, shooshăn, shäkăv, shŏmräh, tĭktōl, tämăk, tŏktăl, kĕ-lĕv, dălyoo, bŏtsräh, hŭshkăv, mŭkräch, tăchmōth, mĭknĕh, yĭglĕh, yăyĭn, pärăsh, mōshĕh, yävăn, mĕ-lăch, lĕ-chĕm, nätsăl, chōshĕk, mŭkdăsh, sĭfrā, măłkee, yĭntăn, gŭthlō, chĕvrōn, rĭshpā, nĭstär, năfshee, bĭrkăth, chŭfshee, bätĕn, kĭlyōth, yĭrbĕh, bĭl-

văv, tăchtĕkā, אֵlk*ō*shee, măzlāg, mĭshmĕrĕth, mĭshpăchtō, hōrā*th*tĕm, shĭmshōn, yĭschă*t*, shĭkmee, hŏnchăl, kŭrbăl, hăftsăr, chŏfzee, pŏlpăl, bĭltee, אֵthkĕm, אֹsĭfkā, shŏ*v*rānee, *s*ĭksăktā, hŏthdăshnāh, tĭmshōlnāh, hĭthrāchătstee, tĭthchălchăl, tĭthmōgăgnāh.

§ 3. THE SH'VA.

1. Every consonant which — standing at the *beginning* or in the *middle* of a word — has no vowel, and is not a quiescent letter (§ 2, 3), is provided with a sign to indicate the *absence* of a vowel.

2. A consonant at the *end* of a word does not take this sign, unless it be preceded by another vowelless letter.

Exc. Final Kaph (ך), however, when it has no vowel, always takes the sign.

3. This sign has the form of our colon, ֲ, and is placed under a letter, thus בְ, and is called *simple Sh'va.*

4. Simple Sh'va may be either *vocal* or *silent.*

(*a*) It is always *vocal* under the *first* letter of a *word;* e.g. תְּמוֹל = t'mōl.

(*b*) It is always *silent* under the *last* letter of a *word;* e.g. אַתְּ = ăt.

(*c*) *Both sh'vas* under the *two final* letters of a word are *silent;* e.g. קָטַלְתְּ = *k*ătălt.

(*d*) In the *middle* of a word it is sometimes vocal, sometimes silent.

(1.) If preceded by an unaccented *short* vowel it is *silent.*

(2.) It is, however, *vocal* if preceded by

(*a*) an unaccented *long* vowel;

(*b*) another sh'va;

(*c*) Dăgesh Forte (§ 5, 2, 3);

(*d*) Metheg (§ 7, 3);

(*e*) *Väv conversive, וַ;

(*f*) the *Article, הַ; or,

(*g*) if it stands between two similar letters,

NOTE.—* These occur only at the *beginning of words;* e.g. וַיְהִי is to be read vă-y'-hee, not văy-hee; הַיְסוֹד = hă-y'-*soth*, not hăy-*soth*.

(*e*) If two Sh'vas occur in the *middle* of a word, the first is silent, the second is sounded.

5. The *sound* of vocal Sh'va is that of the very short ĕ in *mystery*, or in *catechism*. Fix the lips to pronounce a consonant, e.g. b, p, or t, open the mouth, gently exhale the breath, and the sound of Sh'va is produced. It is, in fact, just enough of a sound to get a letter out of the mouth. *Plane*, in Hebrew, would be written פְּלֵן; *kree* = קְרִי; *bloom* = בְּלוּם.

REM. 1. *Vocal* Sh'va in the exercises is represented thus (ʼ); e.g. בְּךָ = B'kä. *Silent* Sh'va (the mere syllable divider) is *not* designated in the exercises; e.g. yĭmlōk must be written יִמְלֹךְ. נִכְתַּב would be expressed by nĭktăv.

Rem. 2. It may simplify the matter of determining vocal from silent Sh'va in the *middle* of a word, to remember that *after an unaccented short vowel, or an accented long one*, Sh'va is generally *silent;* in other cases it is almost always *vocal.*

Rem. 3. An aspirate (§ 5, 1) without Dagesh Lene (§ 5, 1) shows that the preceding Sh'va is *vocal.*

6. The *compound* Sh'vas (which are chiefly used with the guttural letters, viz. עהחא) are:

Chä'-tĕf Păttăch, ֲ, very short ă, as in *Germany.*
Chä'-tĕf Sĕg'-ōl, ֱ, very short ĕ, as in *imbecile.*
Chä'-tĕf Kä'-mĕts, ֳ, very short ŏ, as in *ivory.*

These compound Sh'vas are *always vocal*; and will be represented in the exercises by a small *a*, *e*, or *o* written above the line; e.g., חֲלִיפָה = ch^{a}leefäh; בָּהֳרִי = bŏch^{o}ree; יֶחֱזַק = yĕch^{e}zăk.

EXERCISE XIV.

Write in Hebrew characters the following words, taking care to put in the *silent* as well as the vocal Sh'vas.

B'nā, b'yă*th*, l'yōm, l'meenō, l'kä, k'shōr, m'leets, s'kăn, l'*v*oosh, d'*v*ăr, l'chee, y'fōth, z'măn, v'lō, g'*th*ōl, v'găm, אemōr, lŏch^{o}lee, s'nĕh, ע^{a}*th*ĕn, tĕאelăf, h^{e}yāh, אmăts, m*ith*yān, yĭtschä*k*, shōr'reem, hăl'loo, lōm'*th*eem, bĭrchäthee, dălthā, zĭlpāh, bĭlhāh, hĭmleek, shŭlchăn, hăy'אōr, lăעamō*th*, ch^{a}lōm, shälăchtee, *k*ä*t*ălt, nārd, yĭsräāl, nĭmr'tsoo, y'hōvāh, shŏmrāh, אachōz, אenō*k*, n'tsōr, bärăkt, yărd, răv*t*, hĭn'noo, văy'*v*ărĕk, bĭltee,

nāl'kāh, yāl'kee, *t'sōv'v*ee, ʾ*a*mōrāh, văy'thāv, k'thă*v*teev, yā*v*k, mĕrchā*k*, mŏlkee, mŭ*k*tār, *s*ĭksăkt, yăft, h*a*lĭ*th*rōsh, ʾ*e*thōm, ch*a*nōk, ch*o*thă-sheem, rōm'moo, m'shō*t'*teem, shō*t'a*too, *s*ărtĕm, yĭr'ʾoo, yĭ*k*r'*v*oo, tăsh*k*, v'hĭth*k*ăl*k*ălt v'hĭsh-tăch*a*veethā.

EXERCISE XV.

Pronounce the following words; also state which of the Sh'vas occurring in each word are *vocal*, and which *silent;* and for what reasons.

בְּעַד, גּוֹי, דָּבַשׁ, קַמְתִּי, יִבְךְ, בָּךְ, אַתְּ, תּוֹךְ, נוֹשְׁבוּ,
נָגְשׁוּ, גָּאֲלוּ, סָגַרְתְּ, מַמְטִיר, קָטַלְתֶּם, נִסְגָּרָה, וּלְמַקָּוֶה,
שָׁרַרְתְּ, יְפַצְפְּצֵנִי, יַדְרְכוּ, יַךְ, יִפְתְּ, קָרְי, כָּנֶגְדּוֹ, וַיְצַו,
הֲמִיתָהּ, יְפַרְפְּרֵנִי, וְשִׁטְ, קָלַהּ, הוֹצֵאת, הַיְאֹר, חֲמִיתָהּ,
בְּעֶשְׂרִים, חֲמָרִים, מְזַנְּזֶיהָ, יְפִי, חֲמַלְתָּ, הִתְמַהְמָהוּ,
וְאֶרְאֶה, יְרָא, דִּבְרֵי, קְטָלָה, אֶחֱזוּ, תְּבָרֲכוּ, אֶרְחוֹת,
נָתַתְּ, נַעֲשְׂתָה, יַלְדֵי, מַמְלֶכֶת, כּוֹתְבִים, קְשָׁטְ, וְרָחֲבָה,
לָמָּה, פָּקַח, לְבַבְךָ, וְאִם, וַאֲנִי, אֶעֱמֹד, צַעֲקִי,
בָּאֲנִי, עֲרַב, קְנֵז, לִבְיָה, תְּהוֹם, מַרְאֹשֹׁת, לַיְלָה,
מְחִיוֹת, מִרְדַּף, סְבְכִי, וְשָׁנוּ, אֲנַחְנוּ, תַּדְשֵׁא,
שִׁנַּאֲךָ, יְהֵוֶה, שְׁנֵי, וַיְשָׂרֵת, לְכִי, אֲחֵיהֶם, אֱלֹהִים.
אַחֲרֵי, יְהִי, הַמְשֹׁל, וּבְהֵר, לַעֲשׂת, תַּשְׂכִּיל, הַמַּמְלָאִים,
אֲשֶׁר, יְהוָה, אֲדָמָה, הִתְבָּרַכְתְּ, בְּנִי, עֲנִי, חֲצִי, וַיִּמֹּד,

מַלְכִי, וּבְאֵר, בְּשָׁלֹשׁ, תּוֹכָם, שָׁוְא, יִתְפְּרוּ, אֲכַלְתֶּם,
זַעֲקִי, אֶכֹל, יִשְׁתַּחֲוֶה, וְלֶשֶׁת, יְכַלְכְּלוּ, נְגֹאֲלוּ, יֵאָסֵף,
נְבוֹ, תִּמְשְׁלָנָה, אֲדֹנִי, יִשְׁבְּ, יִבְשֶׁת, אֶפּוּ, וְנִבְרְכָה,
שִׁמְךָ, מְפֻקָּדִים, בְּצַלְמוֹ, מְקַלְלֶיךָ.

§ 4. SYLLABLES.

1. Every syllable, and therefore every word, must *begin* with a *consonant*. The conjunction וְ = *and*, prefixed to *words*, whose first letter is vowelless, or is a labial, בּ, מ, or פּ, is the sole exception to this rule; e.g. וּמֶלֶךְ, וּבְכֹל.

2. *Open* syllables are those which *end* in a *vowel* sound; e.g. אָנִי = ä-nee.

3. *Closed* or *shut* syllables are those which *end* in a *consonant*; קָם.

4. *Long* vowels stand regularly in *open* syllables; תּוֹשִׁיבֵנִי.

5. *Short* vowels stand regularly in *shut* syllables; רַבָּתִם.

6. An accent (§ 7, 3–§ 10) may reverse rules 4 and 5, and allow a *long* vowel to stand in a *shut* syllable, or a *short* vowel in an *open* one; e.g. יְרֵאוּ = yĭ-r'oo, לָבֶשְׁתָּ = lä-*v*äsh-tä.

7. In reading Hebrew, Vocal Sh'va may be regarded as forming a sort of *open* syllable. קְטַלְתָּ = *käf*'-lä.

8. No syllable can contain more than a sin-

gle vowel. Two concurring vowels, as, e.g. in our word "lion," never occur. See Rule 1.

EXERCISE XVI.

Divide each word in Exercises V., X., XII., and XV. into its component syllables; give the reason why each syllable is open or closed; and also whether the syllable has its proper vowel, together with the reason for it.

§ 5. DAGESH.

1. The dot in תּ, פּ, כּ, דּ, גּ, בּ is called the Dagesh Lene, and serves to give to these letters, called *aspirates* their hard sound, e.g. פּ = ph, or f, while פ = p; ת = th, while תּ = t.

2. A Dagesh Forte is a simple dot which may be placed in the bosom of any letter, except the gutturals, viz. א, ה, ח, ע, and sometimes ר.

3. Its effect is to *double* the letter in which it stands; e.g. קַטֶּל = *kăt-tāl*, הֻגַּשׁ = hŭg-găsh. Kăb-bā*th* must be written כַּבָּד, not כַּבְּד.

4. It is never found in a *vowelless final* letter of a word, except in אַתְּ and נַתְּ.

5. It is very rarely found in the *first* letter of a word.

6. When it occurs in an aspirate, תּ, פּ, כּ, דּ, גּ, בּ, it not only *doubles* it, but also gives it the *hard*

sound; hence it is both *forte* and *lene;* e.g. דָּבָר, the dot in ד is, of course, *lene*, but the dot in ב makes the letter b, and also doubles it, so that the word is pronounced dăb-bār.

7. The Dagesh in an aspirate can easily be determined. If a vowel sound precede it, it must be Dagesh *Forte;* if a silent Sh'va precede, it is Dagesh *Lene;* e.g. כַּפֵּר, the Dagesh in פ must be *forte.* In פִּי, יִפְתַּח, and קָטַלְתְּ the Dagesh is *lene.*

8. Double Vav (וּ) has the same form as Shoo-rĕk (וּ). When the preceding letter has a vowel, וּ = double v; otherwise it is ōō; e.g. קִוֵּם = *k*ĭv-vām; but קוּם = *k*oom.

9. In regard to syllabication, the letter in which Dagesh Forte stands, *closes* one syllable, and also *begins* another.

EXERCISE XVII.

Write in Hebrew characters the following words.

Răbbeem, kăllăh, nĭttăch, nŭggăsh, kŭllee, yĭttān, yĭ*k*sh'rĕnnee, bŏtteem, kăvvăn, kŏlloo, tsĭvvăh, *k*ĭyyām, măll'koo, mĭllā, g'mălleem, t'fĭllăh, *s*ŭbb'kō, mĭshsh'thā, y'shăddām, kŏllăh, ḥĭthpăllā*t*, *k*ăt*t*'lăh, hĭmmālā*t*, shămmāh, tĭgg'shee, l'thĭttee, hĭnnĕnnee, hăssĕh, tĭttămmām, vătt'fall'*t*āmo, kŏssoo, nĭttăttĕm, y'koonnĕnnoo, yădd'*k*ĭnnăh, hĭnnăbbeethä, văttĭssăbbee.

EXERCISE XVIII.

Divide each word into its component syllables. If Sh'va occurs, state why it is vocal or silent. In the aspirates, state whether Dagesh is lene or forte. And when they have no Dagesh, give reason for its omission.

אַפּוֹ, חַיִּב, עִוֶּת, חַלָּן, מְכַפֵּר, הַבָּקָתָ, דִּבְּרוּ, גִּדַּלְתִּי,
חַשְׂכָתָ, בְּדַבְּרִי, הַכַּבֵּס, קַרְדֻּמִּים, בְּרֵדִים, וַיַּדּוּ, מְכַפֶּת,
כִּפַּת, כַּפְתֹּר, תִּבָּתֵּן, וַתְּפַלְּטֵמוֹ, מִדֵּי, מְדֻכֶּם, לִבּוֹ,
עֵוִי, עַמְכֶן, חַיֵּי, עִוֵּר, הִתְחַכֵּם, הִדַּבֵּר, כֻּלָּה, שִׁלַּח,
הִכָּה, אֲעַבֵּד, אֶחֱלַק, עֲמֹדָה, אֲשַׁמֵּע, מִמְּךָ, מִמֶּנּוּ,
אִתָּן, תִּתָּם, אֲזִיאֵל, אֶתֵּן, כַּצַּדִּיק, וְיַגְלֵל, הַכֻּדָּה,
חַיֵּצֵא, הַזֶּה, הַמְנַשֶּׁה, אֲצַוֶּנּוּ, כֻּלּוֹ, וַיְשַׁנּוֹ, וַיְכַרְנִי,
וַיְפַתַּח, אֶמְתּוֹ, תִּתָּךְ, שַׁבַּתּוֹ, נִכְבַּדֵּי, עִדֶּנּוּ, עִמְּדִי,
הִתְכַּנְסִתִּי, אֲקַבֵּץ, אָדַלֵּג, סֶגֶל, הַשַּׁבָּת, אֲדָמָה, תִּשְׁבְּךָ,
וְנִתַּתֶּם, אֶתְּנָה, וַתִּפֹּל, וַיְטַלְלֵנוּ, הִזַּכּוּ, תֵּתֵּשׁ, אֶקָּשֵׁר,
וְיִסְתֹּבֵל, אַשִּׁיג, הִצְטַיֵּד, תַּנַּח, וַתִּתֵּנָה, הִנָּבְאוּ, הַכַּבֵּס,
תְּסַבֵּי, הִזְדַּמְּנָתוּן, תִּתַּפָּל.

§ 6. PATTACH FURTIVE.

1. When Păttăch is written under either of the gutturals ה, ח, or ע, standing at the end of a word, it is called *furtive*, and is pro-

nounced *before* the guttural, instead of *after* it; e.g. רוּחַ = rooăch, *not* roochă.

2. If a final vowelless letter follow the guttural pointed with Pattach, the Pattach in this case is also *furtive*, e.g. יִחַדְ = yĭăchd, not yĭchăd. Forms of this sort are, however, comparatively rare.

(*a*) In order to pronounce the furtive Pattach, lay the stress of voice on the vowel preceding the guttural, and just touch the Pattach; somewhat as ă in the English words *trial*, *vial*, etc.

(*b*) "Analogous to this Pattach is our use of a *furtive* ĕ before r, after long ē, ī, ū; e.g. *here* (sounded hēᵉr), *fire* (fīᵉr), *pure* (pūᵉr)."

3. Pattach Furtive never forms an additional syllable; e.g. in רוּחַ, the syllable is *closed*, and the Pattach is simply wedged in between the ו and the ח.

EXERCISE XIX.

Examples for pronunciation.

כֹּחַ, רֵעַ, שָׁלוֹחַ, גָּבוֹהַ, שִׂיחַ, רֵיחַ, זְרֹחַ, זְרוֹעַ, מִזְבֵּחַ, חֲגִיגָה, בּוֹעַ, מְנוּחַ, נוֹחַ, נֹחַ, שֹׁמֵעַ, רוֹעַ, גִּיחַ, הוֹדִיעַ, אֱלוֹהַּ, מַשְׁלִיחַ, מֵרֵעַ, מְשׁוֹחַ, מָשִׁיחַ, נִבְעַ, שְׁלֹחַ, אֶסְלוֹחַ, אֶפְתֶּחַ, חַכְּצַע, לְבְלוֹעַ, שָׁלַחַתְּ, הִבִּיעַ, חֲגִיגָה.

§ 7. MAPPIK, MAKKEF, AND METHEG.

1. Măppĭk is a dot in a final ה, and serves to show that it is a *consonant*, and not a mere quiescent letter. Thus, in נִגַּהּ, ה is a consonant, and *closes* the syllable. In נָגָה, ה is a quiescent, and merely prolongs the sound of Kämĕts, while the syllable is *open*.

(*a*) Mappik cannot be confounded with Dagesh Forte, as the latter never occurs in gutturals or final letters.

2. Măkkĕf is a short horizontal bar (or hyphen) between two or more words; e.g. וַיְהִי־כֵן, אֵת־כָּל־אֲשֶׁר־לוֹ, וְאִם־שָׁלֹשׁ־אֵלֶּה.

(*a*) When words are so connected, only the *last* word has an accent, and the vowel in the final syllable of the words preceding the Makkef is generally *short*.

3. Mĕthĕg is a small perpendicular line (ֽ) placed on the left of the vowel which stands in the *second syllable before the tone*.

(*a*) Its usual position is by the vowel of the *antepenult*. It can *never* occur in the *ult* or *penult*; e.g. קָטְלוּ, יַעֲמֹד.

(*b*) Its force is that of a *secondary* accent, analogous to that on the first syllable of our words, *un`dertake'*, *an`ima'tion*.

(*c*) Polysyllabic words sometimes have two or more Methegs; e.g. לְיֹשׁוּעָתְךָ.

(*d*) A vowel with Metheg is usually *long*.

§ 8. KAMETS AND KAMETS-CHATOOF.

The surest guide for distinguishing between long ā and short ŏ (both represented by one sign, viz. ◌ָ) is the *grammatical derivation* of a word.

For the beginner, the following rules will serve as a guide.

1. The sign ◌ָ is short ŏ in a *closed unaccented* syllable.

2. The sign ◌ָ is short ŏ in an *open* syllable only when followed by Kamets-Chatoof or by Chatef-Kamets.

3. Or, to express the rules in a different way, the sign ◌ָ is short ŏ when followed by,

(1) Dagesh Forte: רַבִּי = rŏnnee;
(2) Makkef: כָּל־ = kŏl;
(3) Kamets-Chatoof: הָעָמְדִי = hŏʿŏm*th*ee;
(4) Chatef-Kamets: בָּחֳרִי = bŏch°ree;
(5) Sh'va, without an intervening Metheg: שָׁמְרָה = shŏmrāh; or,
(6) When it stands in a *closed final* syllable, with the accent on the *penult:* וַיָּקָם = văyyā*k*ŏm.

Rem. 1. Case (5) is the only one which causes any perplexity. It is necessary to determine whether the syllable in which ◌ָ stands is open or closed; to discover this we must know whether the Sh'va is vocal or silent. To tell whether the Sh'va is vocal or silent (unless it is followed by an undageshed aspirate, § 5, 1) we must know whether the preceding vowel is long or short, which is the very point in question.

But a general practical rule is to regard the ־ָ when followed by ־ְ without an intervening Metheg as short ŏ; e.g. קָטְלִי = *kŏt*lee, while קָטַלְתִּי = *kät'*loo.

A Dagesh Forte between the ־ָ and the ־ְ of course determines the sound as short ŏ, even though the ־ָ be accompanied by Metheg; e.g. עָזָּה = עŏzz'kä.

Rem. 2. Metheg also commonly stands by the Kamets-Chatoof when it is followed by another Kamets-Chatoof or by Chatef-Kamets (Cases 3 and 4). It is only when ־ָ is followed by ־ְ that the Metheg is of use to determine the sound as ä.

4. The first ־ָ in the two anomalous words קָדָשִׁים and שָׁרָשִׁים is short ŏ. Pronounce *kŏth*ä-sheem, shŏräsheem.

5. In all other cases besides those above mentioned, ־ָ is long ä; viz. in *open* syllables, whether accented or not, whether they have a quiescent letter or not, and in *accented* syllables whether they be closed or followed by Dagesh Forte.

EXERCISE XX.

Write in Hebrew characters the following words.

Note.— Be careful to insert Metheg and silent Sh'va in their proper places.

Yŏ*kt*ăl, bŏ*t*neem, văyyä'rŏm, bŏttākĕm, shäm, rŏnnoō, hŏ*ʿ*mă*th*, läk, gŏfreeth, y'chŏnkä, chŏnnänoo, אŏznä, hälăktä, hăbbŏtteem, kŏl-d'*r*ăr, käl, *kŏthkŏth*, shälōsh, kŏshrăh, käsh'räh, yĭshmŏrkĕm, yäshŏ*v*, pŏ*ʿ*ŏlkĕm, yoomäth, văyyämŏth, אŏklăh, hăggämäl kŏl-bäsär, *kŏv*ºlō, *kŏtŏv*kä, shŏfk'kä, m'mŭlläk.

EXERCISE XXI.

Pronounce and write in English characters the following words. Give the reason, in each case why the sign ◌ָ is long ā or short ŏ.

NOTE.—The accent is on the *last* syllable, except where otherwise marked by ˈ.

בָּתִּים, רָשָׁב, וַיִּשָׁב, גָּלְמָה, גָּלְמִי, כָּלְמוּ, חָקֹ־
קָרְאִי, קָדְשִׁי, שָׁפְטֵנִי, הָבְנִים, הָיְתָה, כָּל־, יָם, בָּרְחִי,
גָּלַת, מָצָא, קָטַבְתְּ, סָב, מָלְכָה, מָלָכָה, יָקְשָׁן, בָּרְכוּ,
אָרְחֹתְ, עָנוּ, עָנִי, שְׁפָטֵנִי, יָמָה, אַחֲרָן, יָלָיָה, יָד,
חָגִי, דָּכָה, דָּכִים, הֵכִי, כָּפְרוּ, עָשְׂרָם, וָמְלֵנִי, מֵאָחֲזִים,
אָרְחָן, אָרָחוֹת, יָקְטָן, יָפִי, יָפְיָפָה, חָפְשִׁי, לָחְלִי, עָרְלָה,
יַעֲזַר־נָא, עָשְׂקָה, עָשְׁקָה, אָרְךְ, יָכְנִיָה, חָנְתָקוּ, וַיִּנָּתְנוּ,
רַב־אָדָם, רָב, חֶחֱלָה, עָרְלָתוֹ, אָרְנָן, יָקְנָעָם, בָּחָלְיוֹ,
מָשְׁלוּ, מָשְׁלוֹ, אֶנְהָגְךְ, נָדְדָה, נָגַשְׁךְ, עָפְלֵיכֶם, עָפְאִים,
טָהֳרָה, תּוֹרָתְךְ, לְחָק־עוֹלָם, חֲמָרִים, וַתִּכְתַּב־שָׁם,
פָּתְנוֹת, אָהֳלִי, שָׁדַד, כָּסוּ, מְאֹדָם, וְחָלְיִים, מִעְמָד,
חֲרָבֹת, וְתֹאחַם, יְשָׁדִם, אָנְחֵנוּ, שָׁוְא, חָכְמָה, הַשְׁכָּבָה,
לָמָּה, תָּעְבְּדֵם, חָקִים, מָוְתָה, וְצַעֲקִי, קָדָקֳדוֹ, קָסְמִי,
מָרְטָה, מֵאָסְכֶם, צְחֹרִים, חֲלָיִים, וַיָּלָשׁ, יָבָשָׁה, וַיִּעָף,
קָרְבְּכֶם, קָטָנִי, הַשְׁפוֹת, גְּדָל־, כָּנָף, שָׁחְרְ, וַתְּחַס,
וַיָּצָם, יָפְתִי, נִפְצָה, אֶבְחָנְךְ, הָשַׁמָּה, פְּעָלְכֶם, קָטָנִי,

וַנָּשָׁב, גָּזוּ, רָחֲקָה, כָּלוּ, תֹּאַרֶם, אָמְנָם, אֶעֱלֶה, סְלוּהָ,
מָתְנֵי, מֵאסוּ, וְחָלִי, וִסְעָדָה, דָּלָיו, דָּקָר, דָּלְתֹתָךְ, חָנָא,
יִמְשָׁל־בָּךְ, בָּחֹרֶת, מֻחֲרָתָם.

§ 9. VAV AND YOTHE AS CONSONANTS.

1. (*a*) Whenever Vav is preceded by any other vowel than Shoorĕk, Kĭbboots, or Chōlĕm; or whenever Yothe is preceded by any other vowel than Cheerĕk, Tsārā, or Sĕgōl; or (*b*) whenever they receive Dagesh Forte; or (*c*) have a vowel or vocal Sh'va; or (*d*) stand at the beginning of a word, they are treated as consonants, viz. v or y; thus וָ = āv, as in וָו; וַ = ăv, as in גַּו; וֵ = āv, as in גֵּו; וֶ = ĕv, as in שֶׁלֶו; וִ = ĭv, as in צִו; יָ (like וָ) = ăv, as in בָּנָיו, pronounced bänäv.

Thus יָ or יַ = aī,* as in *aisle* (not like ai in *pail*), צָרַי = tsäraī; וֹי = ōy, sounded not like oy in *boy*, but more like oee, e.g. גּוֹי = goee; וּי = ooy, like uoy in *buoy*, i.e. ooee; e.g. גָּלּוּי = gälooee.

As the forms in which Yothe takes Dagesh Forte cause the beginner some perplexity, the pronunciation of some of these forms is here given.

* Whenever aī occurs in this section, it is always to be so pronounced.

◌ִיִ = eeyee,	e.g.	צִיִּים = tsee-yeem.
◌ִיָה = eeyäh,		צִיָּה = tsee-yäh.
◌ִיוֹ = eeyō,		צִיּוֹן = tsee-yōn.
◌ִיֶה = eeyĕh,		צִיֶּה = tsee-yĕh.
◌ִיוּ = eeyoo,		צִיּוּן = tsee-yoon.
◌ַיִ = aīyee,		חַיִּים = chaī-yeem.
◌ַיַי = aīyaī,		חַיַי = chaī-yaī.
◌ַיָה = aīyäh,		חַיָּה = chaī-yäh.
◌ַיוֹ = aīyō,		חַיּוֹת = chaī-yōth.
◌ֵיוֹ = ooyō,		מַלְכֵיוֹת = malkoo-yōth.

2. (*a*) When the *full* form for Cholem (וֹ) has a vowel *under* it, it is to be read ōv, and not simple ō; e.g. לֹוָה = lōvāh, not lō-āh.

(*b*) If the preceding letter has a vowel or vocal Sh'va, וֹ is to be read vō; e.g. עָוֹן = ʿävōn, not ʿäōn, for two vowels can never thus concur.

EXERCISE XXII.

Pronounce the following words.

State whether ו or י, whenever either of them occurs, is a consonant or a quiescent, and why?

וַיִּמְשֹׁל, עִבְרִיִּים, אִיִּים, אִיִּי, אַיָּה, אִיֶּה, אַיֵּה, אַיּוּ,
אִיּוֹב, וַיִּקְשֹׁר, וַיִּלְמֹד, עָלָיו, דַּיָּה, חַיַּת, סוּסַי, כּוֹתָיו,
וַיַּעֲזֹב, כִּי, כְּוִיָּה, כִּיּוֹן, כִּיר, וַיִּלְוֶה, חַיָּה, וַיִּזְמֹר,
מִימִין, נְגִינֹת, נְכִרִיּוֹת, מָנוֹי, כָּסוּי, וַיָּסַר, סִינָן, עָלַי,
עַיָּה, סַכִּיִּים, שָׁוֶה, בּוֹכִיָּה, שָׁסוּי, נָקִים, עִוֵּר, וַיְשֵׁב,
עִיּוֹן, עַיּוֹת, קָנִים, וַיִּצְמַח, צַוָּארָיו, פִּיּוֹת פִּיָּה, עַתִּי,

עָשׂוּי, וַיַּעַשׂ, עָנָה, עִיִּים, מַחֲלוּי, קָנָו, תֻּפִּים, וַיֹּאמֶר,
שָׂלַו, שָׂלַו, שְׂכָוָה, דַּי, שַׁי, וַיִּרְכַּב, רַגְלָיו, רַגְלַי, פָּיו,
הוּי, וַיִּרְוּ, וַיְהִי, אוֹי, צָפוּי, אֲדֹנָי, שַׁדַּי, הוֹרַי, חוֹנַי,
נָקִים, חֲנָיוֹת, חָצָיו, נַי, צְבָי, תֹּמַי, חִצִּי, עַמִּי, לָחָיַי,
כֵּילָיו, עֵינָיו, יוֹנָיו, יָדָיו, שִׁירָיו, חַיְתוֹ, אַרְנָוֶךָ, דְּרָכַי,
הַיּוֹם, פָּנָיו, קֵיִם, וַיּוֹשֶׁב, וַיֵּצֵר, וַיַּעַשׂ, וַיִּקְבְּצוּ, וַיִּקְרָא,
אֶחָיו, פָּנָיו, לוֹ, קֹוִי, שׁוֹוָה, גּוֹרֵךְ, גּוֹרֵךְ, דַּוָי, קַוּוֹת,
דָּוִד, קָוִי, הוֹוָה, גּוֹעַ, קָוָו, גּוֹעַ, הָוָה, קָוָה, נָוֹת, חַוֹת,
יְהוָה, מִצְוֹתָיו, קְצוֹתָיו, כְּנָוָתוֹ, עֶדוֹת, וּמְשַׁוֹנֹתֵיהֶם.

§ 10. ACCENT.

1. In addition to the vowel points, Dagesh, Mappik, Metheg, etc., Hebrew words in the Bible are furnished with accents, which indicate either (1) the tone-syllable, or (2) the syntactical relation which each word of a sentence bears to the rest.

2. The following is a list of the various forms of the accents, with their names.

1. ֫ Sĭllook.
2. ֒ Athnăch.
3. ֽ Mĕrkä.
4. ֖ Tifchäh.
5. ֑ Zäkĕf Kätōn.
6. ֪ Zäkĕf Gäthōl.
7. ֬ Sĕghōltä.
8. ֝ T'veer.
9. ֙ R'veeä.
10. ֡ Păshtä.
11. ֮ Zărkä.
12. ֜ Y'theev.
13. ֞ Gĕrĕsh.
14. ֟ Double Gĕrĕsh.
15. ֠ Great T'lĭshä.
16. ֓ Little T'lĭshä.
17. ֯ Kărnā Färä.
18. ֭ Päzĕr.
19. ׀ P'seek.
20. ֣ Moonăch.
21. ֤ Kädmä.
22. ֥ Double Mĕrkä.
23. ֦ Mähpăk.
24. ֧ Shälshĕlēth.
25. ֨ Dărgä.
26. ֩ Y'răch.

3. These forms, except the first two, need not now be learnt. It suffices to remember, that if there be but *one* accent on a word, it generally denotes the *tone* syllable, i.e. the syllable upon which *the stress of voice is to be laid.* If there be two *different* accents on a word, the *second* one marks the tone; but if both accents be *alike*, then the *first* marks it.

4. Monosyllables, unless followed by Metheg, have the tone. In most words, the *ultimate* syllable has the tone; e.g. זָכַר, מוֹלֵד. In words that have ֶ in the ult, the tone is on the *penult;* e.g. מֶלֶךְ = mĕ'lĕk. The tone is also on the *penult* in words preceded by וַ; וַיֵּשֶׁב = văyyä'shŏv.

5. The tone can only be on the *ult* or *penult*, never on the antepenult.

6. The mark ׃ called Sōf-P'sook always separates the verses, and takes the place of our period. The Athnăch ֑ stands about the middle of the verse, and divides it into two clauses. [In poetry the Merka serves the same purpose].

7. The syllables that have Sillook (which occurs only under the *last* word of a verse, immediately preceding Sōf-P'sook) or Athnach are said to be "in pause." Hence the vowel of such syllables is usually lengthened; e.g. רָכַב in pause becomes רָכָב֑.

8. The Sillook ֽ can never be confounded with Metheg ֽ, as the former stands only under

the *last* word of a verse, and then *always under the tone-syllable*, while Metheg *never* stands under the tone-syllable.

EXERCISE XXIII.

State upon which syllable the stress of voice is to be laid in each word of the first chapter of Genesis; and for what reasons.

§ 11. K'REE AND K'THEEV.

1. K'ree means *marginal reading*. K'theev means *the text*. A star * or circle ° over a word in the text directs the attention to the foot of the page.

2. The vowels under the consonants of the word in the text belong to the *consonants in the margin*, not to the word in the text. Thus, in Jer. xlii. 6, the text has אֲנַו, the margin has אנחנו, therefore אֲנַו is to be pronounced אֲנַחְנוּ. The proper vowels for אנו would be אָנוּ; cf. 1 Sam. v. 6; 2 Kings xvii. 16.

3. If a word in the text has no vowels, it is regarded as superfluous; e.g. Jer. li. 3.

4. When vowels alone are found in the text, the consonants to which they belong are printed in the margin. Thus, in Judges xx. 13, ־ִ*־ stands in the text; in the margin we have בני; cf. 2 Sam. viii. 3; 2 Kings xix. 31, 37.

5. There are a few standing K'rees which are

unnoticed in the margin; e.g. הִיו [in the Pentateuch] should always be pronounced Hee, not Heev. יִשָּׂשכָר = yĭssākär. The Jews superstitiously refrain from pronouncing the Divine Name יהוה, but always pronounce it [a]*th*ōnaī, whose vowels it is pointed with. However, *we* usually read it as it is pointed, and pronounce it Jehovah. If אֲדֹנָי precede it, it is pointed יְהוִֹה, which a Jew would pronounce [e]lōheem.

DIRECTIONS TO THE STUDENT.

NOTE. — The following chapters are inserted for practice in reading the text, and in applying the foregoing rules. These "directions" will indicate to the student the several points to which attention should be paid.

1. Practice reading these chapters *aloud*, until they can be read with accuracy and ease.

2. Divide each word into its component syllables, and give the rule for each syllable. § 4.

3. Give rule for the use of each vowel that occurs. § 4, 4–7.

4. Distinguish the vocal and silent Sh'vas.

5. In case of each Sh'va, state why it is vocal or silent. § 3.

6. Distinguish Dagesh Lene from Dagesh Forte. § 5.

7. Note *final* letters and *dilated* letters.

8. Note the quiescent letters. § 2, 3–4.

9. Select the words in which Mappik occurs.

10. Select the words in which Pattach Furtive occurs. § 6.

11. Find instances in which Cholem coincides with the diacritical point of שׁ. § 2, 5.

12. Find the words in which Kamets-Chatoof occurs. § 8.

GENESIS.

בראשית.

CAPUT I. א

א 2 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ: וְהָאָרֶץ
הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
3 מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם: וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־
4 אוֹר: וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין
ה הָאוֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים ׀ לָאוֹר יוֹם וְלַחֹשֶׁךְ
קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ
6 וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין
7 מַיִם לָמָיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם
אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־
8 כֵן: וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר
9 יוֹם שֵׁנִי: פ וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת
הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן:
י וַיִּקְרָא אֱלֹהִים ׀ לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים

וַיַּ֣רְא אֱלֹהִ֔ים כִּי־טֽוֹב׃ וַיֹּאמֶר֩ אֱלֹהִ֨ים תַּדְשֵׁ֤א הָאָ֙רֶץ֙ 11
דֶּ֣שֶׁא עֵ֔שֶׂב מַזְרִ֖יעַ זֶ֑רַע עֵ֣ץ פְּרִ֗י עֹשֶׂ֤ה פְרִי֙ לְמִינ֔וֹ אֲשֶׁ֥ר
זַרְעוֹ־בֽוֹ עַל־הָאָ֖רֶץ וַיְהִי־כֵֽן׃ וַתּוֹצֵ֨א הָאָ֜רֶץ דֶּ֣שֶׁא עֵ֗שֶׂב 12
מַזְרִ֤יעַ זֶ֙רַע֙ לְמִינֵ֔הוּ וְעֵ֥ץ עֹשֶׂ֖ה־פְּרִ֑י אֲשֶׁ֥ר זַרְעוֹ־בֽוֹ לְמִינֵ֖הוּ
וַיַּ֣רְא אֱלֹהִ֔ים כִּי־טֽוֹב׃ וַיְהִי־עֶ֥רֶב וַיְהִי־בֹ֖קֶר י֥וֹם שְׁלִישִֽׁי׃ 13
פ וַיֹּאמֶר֩ אֱלֹהִ֨ים יְהִ֜י מְאֹרֹ֣ת בִּרְקִ֣יעַ הַשָּׁמַ֗יִם 14
לְהַבְדִּ֛יל בֵּ֥ין הַיּ֖וֹם וּבֵ֣ין הַלָּ֑יְלָה וְהָי֤וּ לְאֹתֹת֙ וּלְמוֹעֲדִ֔ים
וּלְיָמִ֖ים וְשָׁנִֽים׃ וְהָי֤וּ לִמְאוֹרֹת֙ בִּרְקִ֣יעַ הַשָּׁמַ֔יִם לְהָאִ֖יר טו
עַל־הָאָ֑רֶץ וַיְהִי־כֵֽן׃ וַיַּ֣עַשׂ אֱלֹהִ֔ים אֶת־שְׁנֵ֥י הַמְּאֹרֹ֖ת הַגְּדֹלִ֑ים 16
הַמָּאֹ֣ר הַגָּדֹל֮ לְמֶמְשֶׁלֶת֒ הַיּוֹם֙ וְאֶת־הַמָּאֹ֣ר הַקָּטֹ֔ן
לְמֶמְשֶׁ֖לֶת הַלָּ֑יְלָה וְאֵ֖ת הַכּוֹכָבִֽים׃ וַיִּתֵּ֥ן אֹתָ֛ם 17
אֱלֹהִ֖ים בִּרְקִ֣יעַ הַשָּׁמַ֑יִם לְהָאִ֖יר עַל־הָאָֽרֶץ׃ וְלִמְשֹׁ֗ל 18
בַּיּוֹם֙ וּבַלַּ֔יְלָה וּלְהַבְדִּ֖יל בֵּ֣ין הָא֑וֹר וּבֵ֣ין הַחֹ֔שֶׁךְ וַיַּ֣רְא
אֱלֹהִ֔ים כִּי־טֽוֹב׃ וַיְהִי־עֶ֥רֶב וַיְהִי־בֹ֖קֶר י֥וֹם רְבִיעִֽי׃ פ 19
כ וַיֹּאמֶר֩ אֱלֹהִ֨ים יִשְׁרְצ֤וּ הַמַּ֙יִם֙ שֶׁ֣רֶץ נֶ֔פֶשׁ חַיָּ֖ה
וְעוֹף֙ יְעוֹפֵ֣ף עַל־הָאָ֔רֶץ עַל־פְּנֵ֖י רְקִ֣יעַ הַשָּׁמָֽיִם׃ וַיִּבְרָ֣א 21
אֱלֹהִ֗ים אֶת־הַתַּנִּינִם֙ הַגְּדֹלִ֔ים וְאֵ֖ת כָּל־נֶ֣פֶשׁ הַחַיָּ֑ה
הָרֹמֶ֣שֶׂת אֲשֶׁר֩ שָׁרְצ֨וּ הַמַּ֜יִם לְמִינֵהֶ֗ם וְאֵת֙ כָּל־ע֣וֹף כָּנָ֔ף

22 לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב: וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר
פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרֶב בָּאָרֶץ:
23 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חֲמִישִׁי: פ וַיֹּאמֶר
24 אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ
כה וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן: וַיַּעַשׂ אֱלֹהִים אֶת־חַיַּת
הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֵת כָּל־רֶמֶשׂ
26 הָאֲדָמָה לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים
נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף
הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ
27 עַל־הָאָרֶץ: וַיִּבְרָא אֱלֹהִים ו אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם
28 אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: וַיְבָרֶךְ אֹתָם
אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ
וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה
29 הָרֹמֶשֶׂת עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם
אֶת־כָּל־עֵשֶׂב ו זֹרֵעַ זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־
הָעֵץ אֲשֶׁר־בּוֹ פְרִי־עֵץ זֹרֵעַ זָרַע לָכֶם יִהְיֶה לְאָכְלָה:
ל וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכֹל ו רוֹמֵשׂ עַל־
הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאָכְלָה

31 וַיְהִי־כֵן: וַיַּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב
מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי: פ

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2א וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
3 מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־
4 בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם
וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ
ח וְשָׁמָיִם: וְכֹל ו שִׂיחַ הַשָּׂדֶה טֶרֶם יִהְיֶה בָּאָרֶץ וְכָל־
עֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמָח כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים
6 עַל־הָאָרֶץ וְאָדָם אַיִן לַעֲבֹד אֶת־הָאֲדָמָה: וְאֵד יַעֲלֶה
7 מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה: וַיִּיצֶר יְהוָה
אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת
8 חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: וַיִּטַּע יְהוָה אֱלֹהִים
9 גַּן בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר: וַיַּצְמַח
יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד לְמַרְאֶה וְטוֹב
לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וָרָע:

י וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה
11 לְאַרְבָּעָה רָאשִׁים: שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב
12 אֵת כָּל־אֶרֶץ הַחֲוִילָה אֲשֶׁר־שָׁם הַזָּהָב: וּזְהַב הָאָרֶץ
13 הַהִוא טוֹב שָׁם הַבְּדֹלַח וְאֶבֶן הַשֹּׁהַם: וְשֵׁם־הַנָּהָר
14 הַשֵּׁנִי גִּיחוֹן הוּא הַסּוֹבֵב אֵת כָּל־אֶרֶץ כּוּשׁ: וְשֵׁם־הַנָּהָר
הַשְּׁלִישִׁי חִדֶּקֶל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנָּהָר
טו הָרְבִיעִי הוּא פְּרָת: וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם
16 וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ: וַיְצַו יְהוָה אֱלֹהִים
17 עַל־הָאָדָם לֵאמֹר מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל: וּמֵעֵץ הַדַּעַת
טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת
18 תָּמוּת: וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הֱיוֹת הָאָדָם
19 לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ: וַיִּצֶר יְהוָה אֱלֹהִים מִן־
הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא
אֶל־הָאָדָם לִרְאוֹת מַה־יִּקְרָא־לוֹ וְכֹל אֲשֶׁר יִקְרָא־לוֹ הָאָדָם
כ נֶפֶשׁ חַיָּה הִוא שְׁמוֹ: וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל־
הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכֹל חַיַּת הַשָּׂדֶה וּלְאָדָם
21 לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ: וַיַּפֵּל יְהוָה אֱלֹהִים ו תַּרְדֵּמָה
עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אַחַת מִצַּלְעֹתָיו וַיִּסְגֹּר בָּשָׂר

22 תַּחְתֶּנָה׃ וַיִּבֶן יְהוָה אֱלֹהִים ו אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־
23 הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל־הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת
הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה
24 כִּי מֵאִישׁ לֻקְחָה־זֹּאת׃ עַל־כֵּן יַעֲזָב־אִישׁ אֶת־אָבִיו וְאֶת־
כה אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיִּהְיוּ שְׁנֵיהֶם
עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבֹּשָׁשׁוּ׃

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א וְהַנָּחָשׁ הָיָה עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה
אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים לֹא
2 תֹאכְלוּ מִכֹּל עֵץ הַגָּן׃ וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחָשׁ מִפְּרִי
3 עֵץ־הַגָּן נֹאכֵל׃ וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגָּן אָמַר
4 אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְּעוּ בּוֹ פֶּן־תְּמֻתוּן׃ וַיֹּאמֶר
ה הַנָּחָשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תְּמֻתוּן׃ כִּי יֹדֵעַ אֱלֹהִים כִּי
בְיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וִהְיִיתֶם כֵּאלֹהִים
6 יֹדְעֵי טוֹב וָרָע׃ וַתֵּרֶא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי
תַאֲוָה־הוּא לָעֵינַיִם וְנֶחְמָד הָעֵץ לְהַשְׂכִּיל וַתִּקַּח מִפִּרְיוֹ
7 וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל׃ וַתִּפָּקַחְנָה עֵינֵי
שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֵירֻמִּם הֵם וַיִּתְפְּרוּ עֲלֵה תְאֵנָה וַיַּעֲשׂוּ

8 לְהֵם חֲגֹרֹת: וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ
בַּגָּן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה
9 אֱלֹהִים בְּתוֹךְ עֵץ הַגָּן: וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם
י וַיֹּאמֶר לוֹ אַיֶּכָּה: וַיֹּאמֶר אֶת־קֹלְךָ שָׁמַעְתִּי בַגָּן וָאִירָא
11 כִּי־עֵירֹם אָנֹכִי וָאֶחְבָּא: וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵירֹם
אָתָּה הֲמִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לְבִלְתִּי אֲכָל־מִמֶּנּוּ אָכָלְתָּ:
12 וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נָתְנָה־לִּי
13 מִן־הָעֵץ וָאֹכֵל: וַיֹּאמֶר יְהוָה אֱלֹהִים לָאִשָּׁה מַה־זֹּאת
14 עָשִׂית וַתֹּאמֶר הָאִשָּׁה הַנָּחָשׁ הִשִּׁיאַנִי וָאֹכֵל: וַיֹּאמֶר
יְהוָה אֱלֹהִים ו אֶל־הַנָּחָשׁ כִּי עָשִׂיתָ זֹּאת אָרוּר אַתָּה
מִכָּל־הַבְּהֵמָה וּמִכֹּל חַיַּת הַשָּׂדֶה עַל־גְּחֹנְךָ תֵלֵךְ וְעָפָר
טו תֹּאכַל כָּל־יְמֵי חַיֶּיךָ: וְאֵיבָה ו אָשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה
וּבֵין זַרְעֲךָ וּבֵין זַרְעָהּ הוּא יְשׁוּפְךָ רֹאשׁ וְאַתָּה תְּשׁוּפֶנּוּ
16 עָקֵב: ס אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ
וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא
17 יִמְשָׁל־בָּךְ: ס וּלְאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתֶּךָ
וַתֹּאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ
אֲרוּרָה הָאֲדָמָה בַּעֲבוּרֶךָ בְּעִצָּבוֹן תֹּאכְלֶנָּה כֹּל יְמֵי

חַיֶּיךָ׃ וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת־עֵשֶׂב 18
הַשָּׂדֶה׃ בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוּבְךָ אֶל־ 19
הָאֲדָמָה כִּי מִמֶּנָּה לֻקָּחְתָּ כִּי־עָפָר אַתָּה וְאֶל־עָפָר
תָּשׁוּב׃ וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הָיְתָה כ
אֵם כָּל־חָי׃ וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת 21
עוֹר וַיַּלְבִּשֵׁם׃ פ וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן 22
הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה ו פֶּן־
יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם׃
וַיְשַׁלְּחֵהוּ יְהוָה אֱלֹהִים מִגַּן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה 23
אֲשֶׁר לֻקַּח מִשָּׁם׃ וַיְגָרֶשׁ אֶת־הָאָדָם וַיַּשְׁכֵּן מִקֶּדֶם 24
לְגַן־עֵדֶן אֶת־הַכְּרֻבִים וְאֵת לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת
לִשְׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים׃ ס

מ Cap. XL.

וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה חָטְאוּ מַשְׁקֵה מֶלֶךְ־מִצְרַיִם א
וְהָאֹפֶה לַאדֹנֵיהֶם לְמֶלֶךְ מִצְרָיִם׃ וַיִּקְצֹף פַּרְעֹה עַל שְׁנֵי 2
סָרִיסָיו עַל שַׂר הַמַּשְׁקִים וְעַל שַׂר הָאוֹפִים׃ וַיִּתֵּן אֹתָם 3
בְּמִשְׁמַר בֵּית שַׂר הַטַּבָּחִים אֶל־בֵּית הַסֹּהַר מְקוֹם אֲשֶׁר
יוֹסֵף אָסוּר שָׁם׃ וַיִּפְקֹד שַׂר הַטַּבָּחִים אֶת־יוֹסֵף אִתָּם 4

ה וַיַּשָּׂרֶת אֹתָם וַיִּהְיוּ יָמִים בְּמִשְׁמָר: וַיַּחַלְמוּ חֲלוֹם שְׁנֵיהֶם
אִישׁ חֲלֹמוֹ בְּלַיְלָה אֶחָד אִישׁ כְּפִתְרוֹן חֲלֹמוֹ הַמַּשְׁקֶה
וְהָאֹפֶה אֲשֶׁר לְמֶלֶךְ מִצְרַיִם אֲשֶׁר אֲסוּרִים בְּבֵית הַסֹּהַר:
6 וַיָּבֹא אֲלֵיהֶם יוֹסֵף בַּבֹּקֶר וַיַּרְא אֹתָם וְהִנָּם זֹעֲפִים:
7 וַיִּשְׁאַל אֶת־סְרִיסֵי פַרְעֹה אֲשֶׁר אִתּוֹ בְּמִשְׁמַר בֵּית אֲדֹנָיו
8 לֵאמֹר מַדּוּעַ פְּנֵיכֶם רָעִים הַיּוֹם: וַיֹּאמְרוּ אֵלָיו חֲלוֹם
חָלַמְנוּ וּפֹתֵר אֵין אֹתוֹ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הֲלוֹא לֵאלֹהִים
9 פִּתְרֹנִים סַפְּרוּ־נָא לִי: וַיְסַפֵּר שַׂר־הַמַּשְׁקִים אֶת־חֲלֹמוֹ
י לְיוֹסֵף וַיֹּאמֶר לוֹ בַּחֲלוֹמִי וְהִנֵּה־גֶפֶן לְפָנָי: וּבַגֶּפֶן שְׁלֹשָׁה
שָׂרִיגִם וְהִוא כְּפָרְחָת עָלְתָה נִצָּהּ הִבְשִׁילוּ אַשְׁכְּלֹתֶיהָ
11 עֲנָבִים: וְכוֹס פַּרְעֹה בְּיָדִי וָאֶקַּח אֶת־הָעֲנָבִים וָאֶשְׂחַט
אֹתָם אֶל־כּוֹס פַּרְעֹה וָאֶתֵּן אֶת־הַכּוֹס עַל־כַּף פַּרְעֹה:
12 וַיֹּאמֶר לוֹ יוֹסֵף זֶה פִּתְרֹנוֹ שְׁלֹשֶׁת הַשָּׂרִגִם שְׁלֹשֶׁת יָמִים
13 הֵם: בְּעוֹד ו שְׁלֹשֶׁת יָמִים יִשָּׂא פַרְעֹה אֶת־רֹאשֶׁךָ וַהֲשִׁיבְךָ
עַל־כַּנֶּךָ וְנָתַתָּ כוֹס־פַּרְעֹה בְּיָדוֹ כַּמִּשְׁפָּט הָרִאשׁוֹן אֲשֶׁר
14 הָיִיתָ מַשְׁקֵהוּ: כִּי אִם־זְכַרְתַּנִי אִתְּךָ כַּאֲשֶׁר יִיטַב לָךְ
וְעָשִׂיתָ־נָּא עִמָּדִי חָסֶד וְהִזְכַּרְתַּנִי אֶל־פַּרְעֹה וְהוֹצֵאתַנִי
טו מִן־הַבַּיִת הַזֶּה: כִּי־גֹנֹב גֻּנַּבְתִּי מֵאֶרֶץ הָעִבְרִים וְגַם־פֹּה

16 לֹא־עָשַׂיתִי מְאוּמָה כִּי־שָׂמוּ אֹתִי בַּבּוֹר: וַיַּרְא שַׂר־הָאֹפִים
כִּי טוֹב פָּתַר וַיֹּאמֶר אֶל־יוֹסֵף אַף־אֲנִי בַּחֲלוֹמִי וְהִנֵּה
17 שְׁלֹשָׁה סַלֵּי חֹרִי עַל־רֹאשִׁי: וּבַסַּל הָעֶלְיוֹן מִכֹּל מַאֲכַל
פַּרְעֹה מַעֲשֵׂה אֹפֶה וְהָעוֹף אֹכֵל אֹתָם מִן־הַסַּל מֵעַל
18 רֹאשִׁי: וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פִּתְרֹנוֹ שְׁלֹשֶׁת הַסַּלִּים
19 שְׁלֹשֶׁת יָמִים הֵם: בְּעוֹד ו שְׁלֹשֶׁת יָמִים יִשָּׂא פַרְעֹה אֶת־
רֹאשְׁךָ מֵעָלֶיךָ וְתָלָה אוֹתְךָ עַל־עֵץ וְאָכַל הָעוֹף אֶת־
כ בְּשָׂרְךָ מֵעָלֶיךָ: וַיְהִי ו בַּיּוֹם הַשְּׁלִישִׁי יוֹם הֻלֶּדֶת אֶת־
פַּרְעֹה וַיַּעַשׂ מִשְׁתֶּה לְכָל־עֲבָדָיו וַיִּשָּׂא אֶת־רֹאשׁ ו שַׂר
21 הַמַּשְׁקִים וְאֶת־רֹאשׁ שַׂר הָאֹפִים בְּתוֹךְ עֲבָדָיו: וַיָּשֶׁב
אֶת־שַׂר הַמַּשְׁקִים עַל־מַשְׁקֵהוּ וַיִּתֵּן הַכּוֹס עַל־כַּף פַּרְעֹה:
22 23 וְאֶת שַׂר הָאֹפִים תָּלָה כַּאֲשֶׁר פָּתַר לָהֶם יוֹסֵף: וְלֹא־זָכַר
שַׂר־הַמַּשְׁקִים אֶת־יוֹסֵף וַיִּשְׁכָּחֵהוּ:

APPENDIX.

In compliance with the wishes of some of my students, I have here added a few pages containing some rules for the formation of the regular verb, together with the characteristics of the various parts of the verb, of the noun, and of the suffixes.

I. FORMATION OF THE REGULAR VERB.

1. The STEM of the verb is the third masc. sing. pret. Kal, and consists of three radical letters. The second radical is pointed with ־ַ, the vowel of action, the first radical receiving pretonic Kamets. (Green, § 82, 1.) קָטַל.

Intransitive verbs take ־ֶ or ־ִ with the second radical.

From the stem are next formed the six *conjugational stems*: viz.

(1) NIPHAL by prefixing Nun (נ) to the stem קטל. נִקְטַל which (Green, § 61, 1) becomes נִקְטַל.

(2) PIEL, by doubling the middle radical by Dagesh Forte (thus doubling or increasing the force of the verb), and pointing the first radical with ־ִ,* and the second with ־ַ. קִטֵּל.

(3) PUAL, by doubling the middle radical, and pointing the first radical with ־ֻ, and the second with ־ַ. קֻטַּל.

(4) HIPHIL, by prefixing ה to the stem (in order to pronounce the vowel more strongly), and pointing it with ־ִ,* also placing י־ with the second radical. הִקְטִיל.

(5) HOPHAL, by prefixing ה pointed with ־ָ (or ־ֳ) to the stem. הָקְטַל.

(6) HITHPAEL, by prefixing הִתְ (the reflexive pronoun) to the original form of the Piel; viz. קִטֵּל. הִתְקַטֵּל.

* Contrary to the analogy of all the other forms of these Conjugations in Hebrew, as well as to *all* the forms of these Conjugations in each of the kindred languages.

2. From each of these seven stems is formed an *Infinitive absolute*, —

(*a*) In the *Kal* by changing the last vowel to וֹ. קָטוֹל.

(*b*) In the *Niphal* (sometimes by changing the last vowel of its stem to ־, e.g. נִקְטַל) generally by prefixing ה (a relic of הִן) to the stem, assimilating the נ and representing it by Dagesh Forte (הִקָּטֵל), inserting pretonic ־ under the first radical (הִקָּטֵל), and changing the ult. vowel of the stem to Cholem; e.g. הִקָּטֹל.

(*c*) In the *Piel* and *Pual*, by changing the ult. vowel of the stems to ־, and in the Piel by placing the original vowel of its stem, (viz. Pattach), under the first radical; e.g. קַטֵּל, קָטַל.

(*d*) In the *Hiphil* and *Hophal*, by changing the ult. vowel of the stems to Tsārā (ֵ), and in the Hiphil by restoring the original vowel, i.e. ־, to the prefix ה; e.g, הַקְטֵיל, הָקְטַל.

(*e*) In the *Hithpael*, by changing the ult. vowel of the stem to Cholem; e.g. הִתְקַטֵּל.

Remark. — It will be noted, therefore, that *Cholem in the ult.* usually marks the *Infinitive absolute.*

3. From each Infinitive absolute is next formed an *Infinitive construct*, —

(*a*) In the *Kal* by rejecting the pretonic Kamets.

(*b*) In the *Niphal* by changing ־ to ֵ.

(*c*) In all the other Conjugations by changing the ult. vowel so as to correspond with the ult. vowel of its conjugational stem.

4. From each *Infinitive construct* is formed a *Future;* by prefixing the personal preformatives י, ת, א, נ, dropping the ה of the Inf. in Niph., Hiph., Hoph., and Hithpael, and giving its vowel to the personal prefix.

These prefixes, abstractly considered, are of course pointed with Sh^{e}va.

5. From the second person of the *Jussive Future* (Green, § 97, 2) in *all* cases are formed the *Imperatives*, by simply dropping the personal prefix תְ (which is superfluous in the Imp.) and restoring the ה if it originally stood in the Infinitive construct.

The Pual and Hophal being pure passives, have no Imperative.

6. The *participles* (being verbal *nouns*) are mostly formed from the *Infinitive construct.*

(*a*) In the *Kal*, however, the arbitrary forms קָטוּל קֹטֵל are used.

(*b*) In the Niphal the form נִקְטָל (formed after the analogy of the participles of intransitive verbs, i.e. from the conjugational stem) is used.

(*c*) In the other Conjugations מ is prefixed to the Infinitive, the ה is dropped, the מ taking its vowel instead of ־ָ, and the last vowel of the Infinitive, if short, is lengthened.

TABULAR VIEW OF THE REGULAR VERB, to illustrate these rules.

	Kal.	Niphal.	Piel.	Pual.	Hiphil.	Hophal.	Hithpael.
Stems	קָטַל	נִקְטַל	קִטֵּל	קֻטַּל	הִקְטִיל	הָקְטַל	הִתְקַטֵּל
Inf. abs.	קָטוֹל	הִקָּטֵל	קַטֵּל	קָטֹל	הַקְטֵל	הָקְטֵל	הִתְקַטֵּל
Inf. con.	קְטֹל	הִקָּטֵל	קַטֵּל	קָטַל	הַקְטִיל	הָקְטַל	הִתְקַטֵּל
Futures	יִקְטֹל	יִקָּטֵל	יְקַטֵּל	יְקֻטַּל	יַקְטִיל	יָקְטַל	יִתְקַטֵּל
Impera.	קְטֹל	הִקָּטֵל	קַטֵּל		הַקְטֵל		הִתְקַטֵּל
Particip.	קֹטֵל קָטוּל	נִקְטָל	מְקַטֵּל	מְקֻטָּל	מַקְטִיל	מָקְטָל	מִתְקַטֵּל

For the explanation of the personal *affixes* of the Perfect or Preterite, and of the *prefixes* of the Future, cf. Green, § 85, 1. *a.*, and for the vowel changes, cf. § 85, 2. *a.*

II CHARACTERISTICS OF THE VERB.

In looking at a form of the verb, having removed its suffixes, first determine its *tense* or *mode.*

1. CHARACTERISTICS OF THE TENSES.

The *Future* may be known by its *prefix* נ, ת, י, א.

The *Perfect* has *affixes*, but no personal prefixes.

REM. — The *Imperative* also takes affixes, but cannot be mistaken for the Perfect, as the vowels under the first radical in the Kal and Piel, and under the ה in Hiph., and Hith., differ; while in the Niph. the Imper. takes the prefix ה, the Perf. having נ.

2. CONJUGATIONAL CHARACTERISTICS.

(A) If a verb be in the *Future,* the *vowel under the prefix* marks the Conjugation.

This vowel in the *regular* verb, in the *Kal* and *Niphal* is ־ָ, in *Piel* and *Pual* invariably ־ְ, in *Hiphil* ־ַ, in *Hophal* ־ָ or ־ְ, in *Hithpael*, ־ִת.

The *Niphal* may be distinguished from *Kal*, by the ־ִ under the first Radical immediately after the prefix. יִקָּטֵל יִקְטֹל. The *Piel* from the *Pual* by the vowels under the first radical.

As these vowels under the prefixes are, in the various classes of verbs, liable to mutations caused by the presence of weak letters, etc., the following table may be found useful in most cases, not only for determining in what *conjugation* the *future* tense of a verb is found, but also to what *class* it belongs, thus serving the student as guide for tracing out the root.

Class.	Kal.	Niphal.	Piel.	Pual.	Hiphil.	Hophal.	Hithpael.
Reg. Verb,	יִ (יֶ)[a]	יִ (יֶ)[a]	יְ (יֶ)[a]	יְ (יֶ)[a]	יַ	יָ (יְ)	יִתְ
ע guttural,							
ל guttural,							
לא							
פּ:						יָ	
פ guttural,	יַ יָ	יַ					
פא	יֶ יָ	יַ					
לה	(יֵ apoc. form.)						
פי	יַ יִ				יוֹ (יִי)	וּ	
עע	יָ (יַ יֵ)				יָ	וּ (יְ)	
עו	יָ				יָ	וּ	

[a] These occur only under א. The other vowels in brackets occur only in exceptional forms. Where no vowels are printed the vowels are the same as in the Regular Verb.

It will be be observed that the vowel under the prefixes of the Future varies chiefly in the Kal, Hiphil, and Hophal Conjugations.

To illustrate the method of using this table, take יוֹשִׁיב: the vowel

with the prefix is וֹ; referring to the table we find that the conjugation is *Hiphil*, and, casting the eye to the left hand column, that it is a פי verb; יָשַׁב is therefore the root.

Or, take הָקִים. The vowel of the prefix is ־ָ, therefore, by the table, the form is in the *Kal* or *Hiphil* conjugations, and the verb belongs to the class עע or עו. The vowel ־ִ or ־ֵ under the *radical*, will readily distinguish the *Hiphil* from the *Kal* in these classes of verbs; e.g. Kal הָקוּם, Hiphil הָקִים; Kal הָסַב, Hiphil הֵסֵב.

(B) If the verb (having an *affix*) be in the *Preterite*,
נ prefixed marks the *Niphal*,
Dagesh Forte in the middle Radical marks the *Piel* and *Pual*.
Exc. Verbs ע guttural, of course omit the Dagesh, but lengthen the vowel under the first Radical to ־ָ in the Piel, and to ־ָ in the Pual; e.g. Piel גֵּעַל, Pual גֹּעַל. Verbs עו double the *third* Radical, which form verbs עע borrow.
ה prefixed marks the *Hiphil* and *Hophal*.
הִתְ prefixed marks the *Hithpael*.

3. Characteristics of the Person.

Preterite Tense.	*Affix*	־ִי or נוּ denotes the 1st person.
	Affix	ת, תֶּם, תֶּן denotes the 2d person.
	Affix	־ָה or וּ denotes the 3d person.
Future Tense.	*Prefix*	א or נ denotes the 1st person.
	Prefix	ת denotes the 2d person.
	Prefix	י (or ת) denotes the 3d person.

4. Characteristics of Number.

Affixes וֹת, וֹן, וּ, ם denote the *Plural*.

5. Characteristics of the Infinitive and Imperative.

Infinitives and Imperatives have the *conjugation* denoted as in the *Preterite*, except the *Niphal*, which takes the prefix ה and also Dagesh Forte in the first Radical, except in verbs פ guttural.

6. Characteristics of the Participles.

Niphal Participle begins with נ; all the rest (except Kal) with מ, and the conjugation is denoted as in the *Future*, i.e. by the vowel accompanying the prefix.

III. CHARACTERISTICS OF THE NOUN.

Masculine.

Singular.

Absolute has no characteristic termination.

Construct is like the Absolute; except in case there is a mutable vowel in the Absolute it is generally shortened or rejected.

Note. — Kamets and Tsara rarely occur in the construct.

Nouns in ־ָה make their Construct in ־ַת.

Nouns in ־ִי make their Construct in ־ֵי.

Plural.

Absolute ends in ־ִים (rarely in ־ִין or ־ִי).

Note. — Some masculines make their plural in וֹת (cf. Green § 200 a.).

Segholates insert ־ָ before ־ִים; e.g. מְלָכִים.

Construct ends in ־ֵי.

Feminine.

Singular.

Absolute ends in ־ָה or ־ָת (rarely in ־ָא, ־ָח, ־ַת).

Construct ends in ־ַת (or ־ָת).

Plural.

Absolute. וֹת is substituted for the ending of the Singular.

Segholates insert ־ָ before this ending וֹת.

Construct also ends in וֹת, before which Segholates revert to their original monosyllabic form.

Duals make their *Absolute* in ־ַיִם, their *Construct* in ־ֵי. Before ־ַיִם feminines in ־ָה become ־ָת.

IV. CHARACTERISTICS OF THE PRONOMINAL SUFFIXES.

First Person is indicated by י or נ.

Second Person is indicated by ך.

Third Person is indicated by ־ָה, ו, ם, or ן.

Note. — י inserted between a noun and its suffix shows that the *noun* is in the *plural* number; in the first person singular this י coincides with the characteristic of the suffix.

If the characteristics as here given are thoroughly committed to memory, it is believed that, in most cases, the student will, with his previous study of the Grammar, be able to analyze a word at sight.

TERMINATIONS OF NOMINAL FORMS.

		Singular.		Plural.		Dual.	
		Absolute.	Construct.	Absolute.	Construct.	Absolute.	Construct.
Masculine.	No characteristic ending.		Like Absolute.			־ַיִם	־ֵי
	־ָה	־ָה	־ַת	־ִים	־ֵי		
	־ִי	־ִי					
	־ֹו	־ֹו		־ֵיהֶם (or ־ֵיכֶם)	־ֵיהֶם		
	Segholates.	Like Absolute.		־ֶם	־ֵי		
Feminine.	־ָה	־ַת	־ֵי	־וֹת	־וֹת	־ֹתַיִם	־ֹתֵי
	*־ַת						
	†־ֵת	־ֵת					
	־ַת	־ַת		־ֹות	־ֹות		
	־וֹת	־וֹת		־ֹות	־ֹות		
	*־ֶת	No Construct.		No Plural.			
	*־ֵא						
	Segholates.	־ֶת or ־ֵת		־וֹת	־וֹת		

* These terminations are very rare.

† Nouns in ־ֵת are not treated as Segholates.

This Table gives the *usual* endings of the Noun according to its different *Numbers*, *Genders*, and *States*. Through these endings the noun may be traced back to its Absolute Singular.

N.B. — The *Masculine* Plural termination is *added to* the Absolute Singular. The *Feminine* Plural ending וֹת is *substituted for* the Feminine Singular termination.

Before making use of the Table all suffixes and prefixes must be removed from the noun. Note, that all nouns which occur with a suffix are in the *Construct* State.

The *Construct* Sing. Masc. and the *Construct* Plural Fem. may often be distinguished from the Absolute by the brevity of the vowels. Kamets seldom, and Tsara infrequently occur in the Construct.

Form for parsing a *Verb.* — First analyze the form, taking off Suffixes, Vav Conv., Prep., etc. Then give Root; Synopsis of the seven Conjugations; Tense; Person; Number; Gender; Conjugation; Syntax.

Form for parsing a *Noun.* — Analyze; give the Abs. Sing.; Abs. and Const. Sing. and Plural; Case; Number; State; Syntax.

For *Suffixes.* — Number; Person; Gender; Case.

For *Participles.* — Give Stem; Synopsis of Conj.; Conj.; Abs. and Const., Sing. and Plural; Number; State; Syntax.

For the convenience of the student the characteristics of the various forms of the Verb and Noun, as given in detail above, are summed up in the Tabular Views on p. 61 and pp. 66, 67. The method of using the Tabular View of the Verb is indicated on pp. 58, 59 (cf. Table there given).

With the Table open before him, the student can not only determine the *tense*, *conjugation*, etc., of almost any verb he meets with in the Hebrew Bible, but is also guided to the *root* for which he is to consult his lexicon. The Table serves for all classes of verbs; irregularities, anomalies, etc., being, of course excepted.

The Table of Nominal Forms (p. 61) while giving the endings for gender, number, and state, may also serve to indicate the form which is to sought for in the lexicon.

TO FIND WORDS IN THE LEXICON.

In addition to the Tables of Verbal and Nominal Characteristics, the following rules will supply the student with the necessary information for finding words in the Lexicon.

I. Nouns. Reject from the word all prefixes (e.g. ב, כ, ל, מ, ה, ו, שׁ), all suffixes, and plural or dual terminations.

II. Verbs. 1. All verbal roots are *tri-literal.* To obtain this root,

(A) Reject from the *beginning* of the form, (1) all personal prefixes, א, נ, ת, י; (2) all conjugational preformatives, ה, ה, הִ, נ; (3) the participial prefix, מ; (4) the prefix prepositions, ב, כ, ל, מ; (5) the article [sometimes prefixed to the participle] and interrogative particle, ה; (6) the relative, שׁ; and (7) ו copulative or conversive.

(B) Reject from the *end* of the form all personal affixes (ה, ָה, ו, י, ת, ָת, ֶם, ֶן, נוּ), suffixes, and paragogic letters.

(C) Reject all *inserted* letters, as וֹ, ִי, ֵי, ֶי.

2. If after the form is thus divested of its servile letters, *three* letters be left, they are the root.

3. If but *two* letters are left, then the verb is defective, and wants, (1) an *initial* י or נ; (2) a *medial* ו or י; (3) *final* ה (very seldom א); or the second radical must be doubled.

A knowledge of the Paradigms of the verbs will enable the student to determine generally the Class to which the verb before him must belong. Dagesh Forte, however, in the first of the remaining radicals generally denotes the absence of initial נ (rarely י).

Vav (ו, וֹ, or וּ) after the personal or conjugational prefix usually represents initial י.

The inserted vowel (וֹ, וּ, or ִי) often serve to indicate ע"ו or ע"י verbs.

If after rejection, as in (A), (B), (C), י remains as the third radical, the verb is ל"ה.

Dagesh Forte in the *second* of the remaining radicals will frequently point out an ע"ע verb.

4. If but *one* letter is left, prefix נ (rarely י) and add ה.

N.B.— When ו Conversive of the Future is removed, the prefix that follows it must also be removed with it.

The following mnemonic lines by Tregelles may be found of use:

"The servile letters cast away,
And if behind *three* letters stay
You'll have the root without delay.
But if you have not letters three,
The root will then defective be.
Perhaps the root you seek is one
Which *drops initial Yothe or Noon:*
A *medial Yothe or Vav* may show
The letters three you want to know:
Perhaps the letter which stands second,
To make the three, *must twice be reckoned:*
Or, finally, perhaps you may
Require to add a final Hay."

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